

Presented to the Union
by Charles. A.
BV 3460. P9

The
Fiftieth Anniversary
of the
Korea Mission
of the
Presbyterian Church
June 30-July

Post Chapel, John D.

Seoul, Ch

University of Chicago
Allen Clark. Ph.D. '29

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July 3, 1934

John D. Wells School

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The Fiftieth Anniversary Celebration of the Korea Mission, Presbyterian Church, U. S. A.

June 30th—July 3rd, 1934

John D. Wells School, Seoul, Chosen

V3460

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FOREWORD

The Korea (Chosen) Mission of the Presbyterian Church in the U. S. A. celebrated its fiftieth anniversary in Seoul, June 30th to July 3rd, 1934. It was an occasion of great thankfulness to God, as the experiences of the previous fifty years were recounted. As the papers were read setting forth the work accomplished and the policies under which it had been carried on, all members of the Mission were deeply conscious of a feeling of humble gratitude to God that He had called them to labour in Korea and had permitted them to have a share in the establishment of a Church which He has so widely blessed.

The presence of a large number of friends representing the Board of Foreign Missions of the Presbyterian Church in the U. S. A. and sister missions and churches in various lands in the Orient together with representatives of the Government-General of Chosen, all of whom were the bearers of most cordial messages of congratulation, greatly added to the interest and success of the occasion. We hope and believe that the Jubilee celebration has made a not unworthy contribution to the world-wide cause of foreign missions.

The Jubilee volume, embodying the record of the meetings is sent forth in the hope that it may be used to stir up new interest in the great work of foreign missions and at the same time help to reestablish conviction in the supernatural power of the Gospel of our Lord Jesus Christ as the only hope of salvation, so that in the present universal conditions of depression and unrest, which in themselves constitute a new call to the churches in all lands, there may be a greater activity and a renewed consecration in meeting the inescapable obligation of "making known Jesus Christ and Him crucified" and of the widespread proclamation of the Word of God.

It has been necessary to greatly reduce the length of the papers that were prepared and to omit nearly all of the letters of greeting and congratulatory addresses. This was done in order to make the price of this volume not too expensive.

Mrs. J. G. Holdcroft has assisted in the work of proof reading. The Rev. N. C. Whittemore, the Rev. E. W. Koons, D. D. and Mr. John F. Genso have been the committee on publication.

Editing Committee,
HARRY A. RHODES
RICHARD H. BAIRD.

PROGRAM

SATURDAY, JUNE 30

- 4 p. m. Pilgrimage to Sites of Early Mission Work in the City of Seoul
arranged by the Rev. E. W. Koons, D. D.

Opening Session, 8:00-10:15, P. M.

REV. H. E. BLAIR, Chairman

- 8:00 p. m. Opening Exercises.
Reception of Representatives from the Government-General.
8:30 p. m. "Fifty Years of Promotion by the Home Board and the Home
Church," Rev. G. S. McCune, D. D., LL. D.
8:50 p. m. Greetings from the Guests.
9:30 p. m. Informal Reception.
10:15 p. m. Adjournment.

SUNDAY, JULY 1

(Morning and Afternoon, guests speaking in and welcomed by
the local churches.)

Evening Session, 8:00-9:30 p. m.

Honorary Chairman, Rev. W. L. Swallen, D. D.

- 8:00 p. m. Opening Exercises.
8:15 p. m. "Fifty Years of Missionary Life and Service," Rev. S. A.
Moffett, D. D.
8:50 p. m. Reminiscences by some of the Senior Missionaries.
9:30 p. m. Adjournment.

MONDAY, JULY 2

Morning Session, 9:00 a. m. - 12:15 p. m.

Honorary Chairman, Rev. N. C. Whittemore

- 9:00 a. m. Opening Exercises.
9:10 a. m. "Fifty Years of Mission Principles, Practice and Organization,"
Rev. C. A. Clark, Ph. D., D. D.
9:40 a. m. "Fifty Years of Christian Literature," Rev. H. A. Rhodes, D. D.
10:10 a. m. Discussion.
10:40 a. m. Intermission.
10:55 a. m. Devotional Period, Rev. Francis Shunk Downs, D. D.
Honorary Chairman, Mrs. W. L. Swallen.
11:30 a. m. "Fifty Years of Women's Work," Miss Margaret Best, LL. D.
12:00 a. m. Discussion.
12:15 p. m. Adjournment.

Afternoon Session, 2:00-4:00 p. m.

Honorary Chairman, Rev. C. Ross.

- 2:00 p. m. Opening Exercises.
- 2:10 p. m. Mission Survey.
- 2:25 p. m. "Fifty Years of Comity and Cooperation," Rev. N. C. Whittemore.
- 2:55 p. m. "Fifty Years of Christian Training," Rev. S. L. Roberts, D. D.
- 3:25 p. m. Discussion.
- 4:15 p. m. Adjournment and Reception to Delegates on the Lawn of the Home of Dr. and Mrs. E. W. Koons.
- 5:30 p. m. Reception by His Excellency, Governor-General Ugaki at the Government House, Ryuzan.

Evening Session, 8:00-10:00 p. m.

Honorary Chairman, Mr. Robert McMurtrie.

- 8:00 p. m. Opening Exercises.
- 8:10 p. m. Mission Survey.
- 8:20 p. m. "Fifty Years of Development of the Korean Church," Rev. H. E. Blair.
- 8:50 p. m. "Present Day Religious Problems," Rev. Richard Baird.
- 9:20 p. m. Discussion.
- 10:00 p. m. Adjournment.

TUESDAY, JULY 3

Morning Session, 9:00 a. m.-12:15 p. m.

Honorary Chairman, O. R. Avison, M. D., LL. D.

- 9:00 a. m. Opening Exercises.
- 9:10 a. m. "Contribution of Educational Work for Young Women to the Christian Movement," Miss B. I. Stevens.
- 9:40 a. m. "Contribution of Educational Work for Young Men to the Christian Movement," Rev. E. M. Mowry.
- 10:10 a. m. Discussion.
- 10:40 a. m. Intermission.
- 10:55 a. m. Devotional Period, Rev. Lapsley A. McAfee, D. D.
- Honorary Chairman, Rev. W. B. Hunt.
- 11:30 a. m. "Contribution of Medical Work to the Christian Movement," O. R. Avison, M. D., LL. D.
- 12:00 a. m. Discussion.
- 12:15 p. m. Adjournment.

Afternoon Session, 2:00-4:00 p. m.

Honorary Chairman, Rev. F. S. Miller.

- 2:00 p. m. Opening Exercises.
- 2:10 p. m. Mission Survey.
- 2:25 p. m. "Present Day Social Problems," Rev. E. W. Koons, D. D.
- 2:55 p. m. "Present Day Economic Problems," Rev. E. Adams.
- 3:25 p. m. Discussion.

Evening Session, 9:00-10:00 p. m.

Honorary Chairman, Rev. S. A. Moffett; D. D.

- 8:00 p. m. Opening Exercises.
- 8:10 p. m. "The Forward Look," Rev. J. G. Holdcroft, D. D.
- 8:40 p. m. Discussion.
- 8:55 p. m. Business Session of Mission, Mission Chairman Presiding.
Report of Findings Commission, and Discussion.
- 10:00 p. m. Adjournment.
Director of Discussions, Rev. J. G. Holdcroft, D. D.
Mission Survey, Rev. T. S. Soltau.
Mission Exhibit, Miss L. B. Hayes.

Fiftieth Anniversary Celebration Committee

- | | |
|----------------------------|-------------------------------|
| Rev. H. E. Blair, Chairman | John D. Bigger, M. D. |
| Miss Olivette Swallen | Rev. T. S. Soltau, Secretary. |
| Rev. N. C. Whittemore | Rev. H. A. Rhodes, D. D. |

Findings Committee

- | | |
|-----------------------------|------------------------|
| Rev. S. A. Moffett, D. D. | Rev. Richard H. Baird |
| Rev. J. G. Holdcroft, D. D. | Rev. Herbert E. Blair |
| Miss Blanch I. Stevens | Rev. T. Stanley Soltau |
| Rev. Harry A. Rhodes, D. D. | Rev. W. T. Cook |

LETTERS OF GREETING RECEIVED

Board of Foreign Missions, Presbyterian Church, U. S. A., New York, N. Y.

Also a cable : "The Board Sends Greetings, Eph. 1:15-23. McAfee."

His Excellency, General I. Ugaki, Governor-General of Chosen.

Rev. C. R. Erdman, D. D., LL. D. President, Board of Foreign Missions, Princeton, N. J.

Miss Margaret Hodge, Vice-President, Board of Foreign Missions, Philadelphia, Pa.

Rev. C. B. McAfee, D. D., Korea Secretary, Board of Foreign Mission, New York, N. Y.

Robert E. Speer, D. D., LL. D., Secretary, Board of Foreign Missions, New York, N. Y.

Rev. Arthur J. Brown, D. D., LL. D., Korea Sec'y Emeritus, Board of Foreign Missions, New York., N. Y.

Miss Gertrude Schultz, Secretary, Home Base Dept., Board of For. Miss., New York.

The Japan Mission, Presbyterian Church, U. S. A., Rev. Willis Lamott, Secretary.

South China Mission, Presbyterian Church, U. S. A., E. E. Walline, D. D., Sec'y, Canton.

Hainan Mission, Presbyterian Church, U. S. A., Miss M. M. Moninger, Sec'y, Kachek.

North China Mission, Presb. Church, U. S. A., Mr. C. C. Steinbeck, Sec'y, Peiping.

The Shantung Mission, Presb. Church, U. S. A., Rev. Paul R. Abbott, D. D., Chm., Yih sien.

Siam Mission, Presb. Church U. S. A., Rev. Paul A. Eakin, Exec. Sec'y, Bankok.

Philippine Mission, Presb. Church, U. S. A., Rev. J. Leon Hooper, Sec'y, Manila.

North India Mission, Presb. Church, U. S. A., Rev. E. G. Parker, Sec'y, Fatehgarh.

Punjab Mission, Presb. Church, U. S. A., Rev. J. W. Bowman, Ph. D. Sec'y, Saharanpur.

West India Mission, Presb. Ch., U. S. A., Rev. D. B. Updegraff, D. D., Nipani.

National Christian Council of China, Rev. R. Y. Lo, D. D., Chm., Shanghai.

National Christian Council of Japan, Rev. William Axling, D. D., Hon. Sec., Tokyo.

China Council, Rev. C. E. Patton, D. D., Vice-Chm. and Secretary, Shanghai.

India Council, Rev. J. L. Dodds D. D., Secretary, Lownston, Dehra, Dun, U. P. India.

Church of Christ in China, Rev. C. Y. Cheng, D. D., LL. D., Gen. Sec'y, Shanghai.

Also from Rev. Y. S. Tom, M. A., B. D., Moderator, and Rev. A. R. Kepler, D. D., Ex. Sec.

Korean Presbyterian Church, Rev. H. B. Chang, Moderator, Sariwon, Chosen.

Korean Methodist Church, Rev. J. S. Ryang, D. D., General Supt., Seoul, Chosen.

British & Foreign Bible Society, Mr. Hugh Miller, Secretary, Seoul, Chosen.

Presbyterian Church of Australia, Rev. H. C. Matthews, M. A., Secretary, Melbourne.

Chosen Mission, Presbyterian Church, U. S., Rev. J. S. Nesbit, D. D., Sec'y, Mokpo, Chosen.

The Australian Presbyterian Mission, Rev. Geo. Anderson, Sec'y, Chinju, Chosen.

China Inland Mission, Rev. D. E. Hoste, Secretary, Shanghai, China.

Danish Lutheran Mission, Rev. N. Buch, Chm. Mission Council, Harbin, Manchuria.

Rev. J. Ross Stevenson, D. D., LL. D., President Theological Seminary, Princeton, N. G.

Rev. Mark A. Matthews, D. D., LL. D., First Presb. Church Seattle, Wash.

Rev. P. K. Emmons, D. D., Westminster Presbyterian Church, Scranton, Pa.

Rev. R. M. Russell, D. D. Pastor Presbyterian Church, Larchmont, N. Y.

Rev. James S. Gale, D. D., Honorably Retired, Korea Mission, 35 St. James Sq., Bath, Eng.

Rev. H. C. Velte, D. D., Honorably Retired, Punjab Mission, Saharanpur, India.

Rev. Kil Sun Ju, Pastor-Emeritus, Central Presbyterian Church, Pyongyang, Chosen.

Hugh Munro, Esq., President National Bank, Montclair, New Jersey, U. S. A.

Mr. Henry P. Crowell, 2248 Cumming Road, Augusta, Georgia, U. S. A.

Rev. S. M. Robinson, D. D., Ed., The Presbyterian, 1217 Market St., Philadelphia.

Also two hundred copies, Special Korea Number of The Presbyterian.

Mr. Robt. W. McDonald, Clerk of Session, First Presb. Church, Berkeley, Calif.

Korean Presbyterian Church, Rev. C. S. Kim, Pastor, Los Angeles, Calif.

Mrs. J. E. Adams, Korea Mission Resigned, 2799 Benvenue Ave., Berkeley, Calif.

Mrs. Annie Ellers Bunker, Member Korea Mission, 1886-87, Seoul, Chosen.

Women's Missionary Society, First Presbyterian Church, Berkeley, Calif.

Rev. R. C. McQuilkin, Pres. Columbia Bible School, Columbia, S. C., U. S. A.

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Rev. Warren H. Ward, D. D., Westminster Presbyterian Church, Philadelphia, Pa.

Rev. T. Roland Philips, Arlington Presbyterian Church, Baltimore, Md.

Rev. J. W. Corum, Jr., D. D., First Presbyterian Church, Norristown, Pa., U. S. A.

Rev. Chas. A. Leonard, North China Baptist Mission, Harbin, Manchuria

R. H. H. Goheen, M. D., St. Luke's Hospital, Vengurla, Bombay, India.

Rev. E. C. Lobenstine, Secretary National Christian Council, Shanghai, China.

Rev. James P. Rodgers, D. D., Philippine Mission, Presb. Church, U. S. A., Manila.

GREETINGS OF THE BOARD OF FOREIGN MISSIONS

Action of the Board, March 19, 1934

The Board has received through the Rev. J. G. Holdcroft, Chairman of the Executive Committee of the Chosen Mission, an official invitation to its Secretary and others to take part in the Jubilee Celebration, June 30 to July 3, 1934, at Seoul. The Board thinks with deep gratitude of the fifty years of the service of this Mission and would encourage in any way in its power a full celebration of the Jubilee. It will endeavor to secure suitable celebrations in America at the proper time. Meanwhile the Board regrets that it seems impracticable for its Secretary or any other member of its present staff to represent it at the celebration in Chosen. However it rejoices to be able to commission the Rev. Dr. and Mrs. L. A. McAfee and the Rev. Dr. Francis Shunk Downs to represent it officially and to bear to the Mission and to the Korean brethren its congratulations and good wishes. All the members of this deputation are well known to many of the members of the Chosen Mission and they are honored throughout the home Church both for themselves and for their work's sake. The Board believes that these visitors will receive from the celebration an inspiration which can be brought in due course to the Church in America which has been privileged to cooperate with the Christian forces in Chosen during this half century. They are able also to convey to the Korean Church and the Mission something of the spirit of the home Church from which the missionaries have gone out.

The witness of the Mission to the Bible, the Word of God, as it is faithfully presented and studied, to the blessing of direct and continuous evangelism, to the principle of self-support in missionary endeavor, to the duty of missionary service by the newly formed Church, to the value of

prayer and sacrifice, to the need and worth of education for the youth of the Church—this witness has been so faithful and persistent that it has had its influence far beyond the boundaries of Chosen. The Church in America rejoices that the fifty years have seen such advancement in the Korean Church and that so much of it has come about through the consecrated lives and service of the members of the Missión. It gives humble thanks for the noble lives that have finished their course and entered into the Presence of the Lord whom they loved. Their names are held in honor both in Chosen and in America. And the Church rejoices as well that so many of the pioneers and those who entered early into the service in Chosen are still in earthly life and can be honored in person. To them and to their still later colleagues the Board, in behalf of the Church in America, extends grateful appreciation of their demonstration of the continuing power of the Gospel of Grace which they have preached and whose triumphs they have witnessed. This message will be borne to the Celebration by the delegation already named together with those further words of fellowship which they know are in the heart of the home Church.

The Board bespeaks for the Mission, the Korean Church, and the Celebration, the blessing of the Triune God by whose grace all the achievements of the past have been won. The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you all.

CHARLES R. ERDMAN,
President

CLELAND B. MCAFEE
Secretary for Chosen.

GREETINGS FROM GOVERNOR GENERAL UGAKI

Mr. Chairman, Ladies and Gentlemen :

On this felicitous occasion to celebrate the Jubilee of the Chosen Mission of the Presbyterian Church in the United States of America, we extend our hearty congratulations that this Mission has reached the half century and has achieved so many and such great results.

As we glance back over the records of the Church, we find that propagation of the Gospel by the Presbyterian Mission was started as early as 1884. Ever since, missionaries have paved the way to great success in religious propagation, in education, and in other relief works, a self-imposed task to which they have so earnestly addressed themselves. The contribution thus rendered to the welfare of the masses of the populace is very highly appreciated by the public in general, and we acknowledge the debt of gratitude we owe for your unselfish labours.

It is of undoubted and paramount importance for promoting the welfare of the people that means of livelihood be secured and that good healthy thoughts be inculcated. Especially in recent years when the economic world is passing through very unsettled conditions, people have been easily perplexed by confusion of thought. Under these circumstances the need for such guidance is most apparent. For this reason, therefore, at the end of last year the Government instituted a movement for the invigoration of the agricultural and fishing villages with the intent to arouse the spirits of the people, and this movement has happily received full support and cooperation in all quarters. In consequence effective results were attained, the feelings of the populace became more moderate, and the general character of the people became more serious. What remains to be done, however, still demands our utmost effort.

We owe much to the people actively engaged in religious work, fostering the spiritual movement, and we earnestly solicit you, religious workers, that with your full comprehension of the wishes of the Government, our cooperation in the future may be closer and closer.

In conclusion we hope that your self-sacrificing works may prosper increasingly.

GREETINGS FROM DR. BROWN

January 2, 1934.

To the Chosen Mission.

Dear Friends :

I am deeply moved by the cordial invitation of the Mission, conveyed in the Rev. T. Stanley Soltau's letter of December 2, as Secretary of the Celebration Committee, to attend the exercises, June 30, on the fiftieth anniversary of the beginning of Presbyterian missionary work in Korea. It would be a joy to me to be present on that memorable occasion. Unfortunately, this joy is not to be mine, but while I cannot be with you in the flesh, I shall be in spirit and in prayer.

What a wonderful half century the Mission has had. I have described it with loving sympathy and gratitude to God in the section on Chosen in the Centennial History of Presbyterian Foreign Missions, which the Board has asked me to prepare. I shall, of course, revise it and bring it down to the date of its publication in 1936, in the light of further developments and the valuable material which, I confidently expect, will be presented in connection with the observance of your fiftieth anniversary next June. My association with the Mission is among the most precious memories of the years of my secretaryship of the Board. I preserve among my valued treasures the beautifully bound volume of personal letters which the members of the Mission so kindly sent me on my retirement in 1929. You have passed through varied experiences of trial and struggle, but God has been with you all the way. As you face the future, you may be sure that the inspiring promise in Deuteronomy 3:8 is as applicable to you as it was to the Hebrews of olden time to whom it was first written: "The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee."

I think very tenderly of the members of the Mission who, having faithfully served God in their day and generation, have gone to their heavenly home. Although my physician says that I am in vigorous health, I realize that at the age of seventy-seven, it cannot be long before the Master's summons must come to me too. But while this earthly life lasts, aye, and beyond it, I shall keep you in my heart and prayers.

Mrs. Brown joins me in warmest greetings and in all good wishes for the coming years. May God bless you, every one.

Ever affectionately,

ARTHUR J. BROWN

THESE FIFTY YEARS

1884-1934

These fifty years began when four noted saints were in the world, Dwight L. Moody, Hudson Taylor, Frances Ridley Havergal, and Fanny Crosby, two to speak and two to sing. Who would not rise and be a missionary at such a time as this?

My own touch with these was but slight and yet none the less full of inspirational power. On my eve of departure for the East, Hudson Taylor led me by the hand to his bedside, and kneeling down, asked God's blessing on Korea and on the lad bound thither.

Such a little man, and a short prayer, and yet it was an epoch in my life and left an impress that gripped me for fifty years.

Mr. Moody was speaking in Vancouver the very night before my ship sailed. Quite unsought for, and quite unexpectedly, I was led before him.

"What?" he asked, "and whither?"

"A student volunteer for Korea."

"Capital" said the voice that thrilled all Anglo-Saxondom in those days. "I'll pray for you." Dwight L. Moody!

A dear old lady, one of my best friends today, said, "We had a prayer conference once and our leader was Frances Ridley Havergal. She taught us; she prayed with us; she spoke so sweetly, and then all unexpectedly said to me, 'You'll pray won't you?'"

I answered, "Oh I'd like to, but I'm only a girl and so frightened."

Too frightened then to pray in public, she has prayed ever since, fifty years, and been blessed abundantly in all her prayers.

Fanny Crosby I never met, but her best and dearest friend was my arm companion one day in the teeming city of San Francisco, Ira D. Sankey. God bless her memory and his as well.

These were the spirits that set the pace for Christian work when Korea's day dawned. How sweet their influence; how persuasive their call; how faithful and true their message.

Armed and equipped thus, the Mission began. Frail and imperfect the workers, but God, a great and mighty God, was behind them.

Korea, the Hermit, was all unconscious. Life, as she knew it, was still in the Fourteenth Century A. D., for her history books led on into the Song Kingdom and then stopped. America was not yet discovered, nor was there an England, or a France, or a Germany. All was *Yang Kook*, the barbarous lands of the West.

Not troubling about the centuries that lay between, the Koreans gathered in groups about the missionary and began to read, to read the New Testament in Chinese, to learn it off by heart. These odd characters that

dropped in columns down the page were God's telegraphic messages, His voice speaking, His Spirit moving, His wonder-working presence unfolding. How soon a change was wrought. Eyes that saw but dimly began to shine; hearts that never felt a glow of sweetness before, awoke to life. Voices of the East began to say, *Kamsa hamnaita* (Many thanks).

Men, women, and children were caught by the spell of it, and thus it swept on.

New forces were added. The native character, the contemptible script, as its name *unmun* reads, had been left to slumber in the waste-paper basket for four hundred years, and now came forth anew in hymn, and song, and sacred story. Its printed pages came fluttering down as from heaven all the way from Fusan to Euijoo, till the whole nation, not the scholar only but the illiterate as well, the women, the children were seen reading, praying, singing.

Where once only the call of the Ancestral Shrine or the Buddha could summon men to prayer, now behold them met for worship, to sing, to write, to praise the Name of Jesus of Nazareth, the Christ, the Saviour of the world.

A preacher of the day, once a bad man, given to drink and gambling, could now be heard telling his hearers what the Lord had done for him, how He had drawn him out of deep waters and filled his soul with joy.

This preacher had been nobody socially, not even a so-called scholar, but now, through the grace of God, he was, spiritually, leader of all this assembled company, some of whom had been Cabinet Ministers and one the Prime Minister.

Among them was a remarkable man, Secretary of the Cabinet, a great and distinguished scholar, an attractive speaker, a blue-blooded aristocrat, though always a commoner as to dress, Mr. Yi Sang-jai. The Japanese, who knew every man of note and had them each and all carefully tabulated, analysed and appraised, said of Mr. Yi, "He is the wisest man in Korea but he looks like a mountain thief."

But Yi cared for none of this appraisalment and thought it not beneath him to sit beside the petty shop-keeper in his worship or to speak in terms of honour to the grave digger or the burden-bearer. World distinctions were forgotten in their devotion to the Lord Jesus, Who had Himself been a carpenter, though really Creator, King and Lord of the universe.

Thus fifty years have filed by in an extraordinary procession of men, yes and noble self-denying women. Who can tell the tale? Happy hearts and shining faces, old and young!

Let me mention one or two. She was dying, a little girl of ten, what

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were her thoughts? I asked her and she said "Happy thoughts." She had heard the music of heaven and would soon see the Lord Jesus.

Mothers, yes grandmothers are they, on a journey. I ask, "How far have you come and where are you going?"

"A hundred miles and more and our knees are tired, but what joy lies ahead in the prospect of two weeks Bible study".

"A sack of flour is it that you carry on the head"?

"Not flour, no, but rice, to keep us while we enjoy the class. *Kamsa hamnaita* (Thank the Lord)."

So the fifty years like a moving picture have gone by, carrying with it a devoted band of missionaries, and a great army of Koreans in white, which no man can number.

Like all my associates I am thankful I saw it, and that God in His good Providence ordained that through many years of my life I should walk in company with these far-away, kindhearted, faithful people of the East.

What was it all for?

TO PLEASE THE LORD,
TO DO HIS WILL,
TO BLESS THE PEOPLE OF KOREA.

Bath, England
30 April, 1934

JAMES S. GALE

VISITING DELEGATES AND OTHER GUESTS

- Rev. Lapsley A. McAfee, D. D. and Mrs. McAfee, Berkeley, Calif., U. S. A.
 Rev. Francis Shunk Downs, D. D., Pastor First Presb. Church, Berkeley, Calif. (Drs. Downs and McAfee represented the Board of Foreign Missions).
- Rev. Donald Grey Barnhouse, D. D., Tenth Presb. Church, Philadelphia, Pa.
 His Excellency K. Imaida, Vice-Governor General of Chosen.
- Mr. N. Matsumoto, Governor of Kyungkui Province.
- Mr. Watanabe, Director of Educational Bureau of the Government-General.
- Mr. Y. Oda, English Secretary of the Government-General.
- Rev. Chang Hong Pum, Moderator, General Assembly, Korean Presbyterian Church.
- Rev. Han Suk Chin, one of the "First Seven Pastors," Korean Presb. Church.
- Mr. Hugh Miller, Secretary, Korea Branch, British & Foreign Bible Society.
- Rev. I. Akisuki, Seoul, Chosen, representing the Synod of Japan.
- Rev. Chang Shua Kung, Tenghsien, Shantung, Vice-Pres. N. China Theo. Seminary.
- Rev. Gordon K. Chapman, Kobe, Japan, representing the National Christian Council of Japan, and the Japan Mission, Presbyterian Church, U. S. A.
- Miss Helen McClure, Chiangmai, Siam, representing Siam Mission, Presb. Church, U. S. A.
- Mr. and Mrs. E. L. Pederson, Saharanpur, India, representing three India Missions.
- Rev. T. W. Mitchell, D. D., Siangtan, Hunan, China, representing Church of Christ in China, China Council, and Hunan Mission, Presb. Church U. S. A.
- Rev. W. H. Clark, Ph. D., Changsha, Hunan, China, representing Church of Christ in China and Hunan Mission, Presbyterian Church, U. S. A.
- Rev. E. J. Bannan, Changteh, Hunan, China, Hunan Mission, Presb. Church, U. S. A.
- Rev. G. W. Marshall and Mrs. Marshall, Canton, China, South China Mission.
- Rev. H. F. Thomson, Canton, China, South China Mission, Presb. Church, U. S. A.
- Rev. H. G. Romig, Tenghsien, Shantung, China, representing the China Council and the Shantung Mission, Presbyterian Church, U. S. A.
- Rev. O. C. Crawford, D. D., Soochow, China, representing the China Council and the Central China Mission, Presbyterian Church, U. S. A.
- Rev. J. P. Leynse and Mrs. Leynse, Peiping, N. China Mission, Presb. Church, U. S. A.
- Rev. D. T. Robertson, Ashiho, Manchukuo, Scotch Presbyterian Mission.
- Rev. A. Poulsen, Antung, Manchukuo, Danish Lutheran Mission.

14 JUBILEE PAPERS, KOREA MISSION, PRESB. CHURCH, U. S. A.

Rev. A. N. MacLeod and Mrs. MacLeod, TENGHSIEN, China, League of Christian Churches.

Rev. Ham Tai Yung, Seoul, Chosen, Korean National Christian Council.

Rev. Kim Kwan Sik, Hamheung, Chosen, representing Pastors Conference, Korean Presbyterian Church.

Mr. N. Niwa, Seoul, Chosen, representing Japanese Christian Council of Seoul.

Rev. J. S. Ryang, D. D., General Supt., Methodist Church of Korea.

Rev. W. D. Reynolds, D. D., LL. D., Korea Mission, Presbyterian Church, U. S.

Rev. J. N. Mackenzie, Fusanchin, Chosen, Australian Presb. Mission.

Rev. D. M. McRae, D. D., Hamheung, Chosen, United Church of Canada Mission.

Miss Alice Appenzeller, Seoul, Women's Foreign Missionary Society, M. E. Church.

Rev. B. W. Billings, D. D., Seoul, Methodist Episcopal Church Mission.

Rev. J. L. Gerdine, Seoul, Methodist Episcopal Church South Mission.

Mrs. Annie Ellers Bunker, Seoul, Senior Missionary in Korea.

ADDRESS AT THE GOLDEN JUBILEE OF THE CHOSEN MISSION

Seoul, Korea, June 30, 1934

Rev. Francis Shunk Downs, D. D. Pastor First Presbyterian Church,
Berkeley, California, U. S. A.

Mr. Chairman, Members of the Chosen Mission and of the Korean
Church, Guests and Friends:—

Golden Jubilees are joyous occasions. They are crowded with precious memories, unforgettable fellowships, and golden hopes. The Fiftieth Anniversary of the Chosen Mission offers an occasion for praise and thanksgiving beyond the ordinary, and that which calls it forth stands almost without a parallel in the modern history of the missionary enterprise. Though one of the youngest of our missions, you are the largest and have been signally blessed of God.

As one looks back over the fifty years of faith and triumph he sees all along the way, Ebenezers erected to a God who has kept His promises—"Hitherto hath the Lord helped us" is woven into every year of your missionary pilgrimage and warfare. As we recall the marvellous day when God poured out His Spirit upon you, we catch the deeper meanings of the first Pentecost, and the significance for Korea and the Christian world of these modern apostolic days. As we behold the Korean Church and the fruitage of these fifty years, we rejoice with you as you exclaim, "Behold.....and the children thou hast given me." Tonight as we survey the span of these golden years and call upon all that is within us to praise and magnify His great and holy Name, we can only say with awe and wonder, "See what God hath wrought."

It is my high privilege and great honor to bring to you tonight the warm congratulations and the loving greetings of three Presbyterian bodies. As pastor of the First Presbyterian Church of Berkeley, I am happy to convey to you the official action of its Session, the cordial congratulation of the congregation, and the greetings of many of its organizations. Chiefly under the faithful ministry of Dr. Lapsley McAfee, the First Church has sent 137 of its members into the ministry and mission fields. Tonight I see nearly a score of men and women not only from Korea, but representing other mission lands as delegates, who call the First Church their spiritual home. Today fourteen of our members are in Bible schools and theological seminaries. Six others are preparing to follow in His train and yours. The First Church salutes you and rejoices with you on this happy occasion.

I also bring you the greeting and the congratulations of the Presbytery of San Francisco. At their April meeting, unanimous action was taken to this effect and the speaker was instructed to convey their message to

you. Encircling the beautiful bay whose name it bears, many of you have doubtless put to sea from its harbor as you have started on your missionary journeys. Be assured also as you return and sail through the Golden Gate, you will find an appreciative welcome from those who count it a high privilege in Christ's cause to hold hands with you across the seas.

And last but not least, I count it an honor to fulfill the commission entrusted to me by the Board of Foreign Missions of our Presbyterian Church. My only regret is that one of the active secretaries or members of the Board is not here in person to fulfill this pleasant duty. On behalf of Dr. and Mrs. Lapsley McAfee whom the Board has also appointed to officially represent them on this occasion, I am happy to convey to you the affectionate greetings and the warm felicitations of the Board on this Golden Anniversary.

We praise God for the faith and intrepidity of the pioneers, for those who blazed the trails in which the Mission has walked these many years. Tonight we are surrounded by a cloud of witnesses who faithful unto death, worship in triumph before the throne of Eternal Praise.

For those who are still with us and present tonight, whose lives of faithful witness and heroic action span almost the entire fifty years of this Mission, we thank God. As beacon lights they will help those who follow them to chart their course, and for the inspiration of their lives the Home Church voices its gratitude to God.

We rejoice with you in the glorious achievements of these fifty years, the innumerable victories of the cross, the rich and varied trophies of grace which hang at the girdle of our Conquering Christ.

We praise God for the standards you have lifted up in this Mission from the beginning, and for your loyalty to them and to Him in fair weather and in days of persecution. In this respect you have been as a city set on a hill, and the banner you have flung to the breeze is known and read throughout the missionary world. We bless God for the principles so well known, that have undergirded your work of fifty years, which under the blessing of Heaven hold in large measure the secret of your success.

We praise God for the great Church that has been born of your labours and prayers, which has developed and expanded to its present strength and influence. The devotion of its industry, the spiritual distinctiveness of its membership, its evangelistic zeal and missionary passion which already has led it into evangelistic areas of other lands. These and other characteristics are apostolic and are an inspiration to both older and younger churches around the world.

The example and influence of the Chosen Mission and the Korean Church has reached the shores of every continent and the indications are that as years come and go, they will have an ever increasing effect upon

other missions. The principles upon which you have built, though they necessarily may be modified in their application to other lands due to different circumstances, will, I believe, more and more be adopted by Presbyterian and other missions throughout the world.

We rejoice with you in the bright promise of the future. It is a great thing to review the history of the past; it is a greater thing to make history in the present. Out of the record of the years may there come forward movements for the future. May these days of unforgettable recollection and fellowship, make for memorable days of unprecedented achievement and advance. May God again in large measure pour out His Spirit upon you.

All across the Home Church and missionary world tonight many hearts are beating high, many praises are blending with yours, many prayers are ascending to God. All the past is in His keeping. All the future is with Jesus Christ. Now and always we have His unfailing Presence. So dear friends, one and all, may the Lord bless you and keep you; may the Lord cause His face to shine upon you and be gracious unto you; may the Lord lift up His countenance upon you and give you peace.

**VERSES WRITTEN ON THE OCCASION OF THE CELEBRATION
OF THE FIFTIETH ANNIVERSARY OF PROTESTANT
CHRISTIAN MISSIONS IN KOREA.**

Congratulations on this Happy Anniversary.

Hong Pum Chang, Moderator of
the Korean Presbyterian Church.

The Living Word sent down from Heav'n

To dwell with men below,

To our beloved Korea was given

Just fifty years ago.

By valleys filled and hills made low,

A high-way hath been made,

Where God's Salvation now may go,

And none need be afraid.

The Good Seed scattered all around

Korea's waiting field,

Has proved the richness of the ground

By its abundant yield.

In every home to-day there rings

The song of holy praise;

And from religion daily springs

Improvement in our ways.

18 JUBILEE PAPERS, KOREA MISSION, PRESB. CHURCH, U. S. A.

Showers of Grace that God hath given
Have reached our field at last.
Men sent of God have nobly striven;
The harvest's unsurpassed.

(A free translation by R. C. Coen, June 18, 1934.)

KOREA'S JUBILEE SONG

William L. Swallen

Lowell Mason 1830

Hail to the joy of Korea's bright morning,
Shout the glad Jubilee out o'er her plains.
Hail to the multitudes every where coming,
Praising the Lord with harmonious strains.
Sing and rejoice, all ye Korean people,
Sing hallelujahs with joyful accord;
Break forth in triumph ye who once were feeble,
Rise up and shout ye who now love the Lord.
Praise ye Jehovah, whose light now is shining
Brighter and brighter, ye saints of the Lord;
Past is the darkness that once was appalling,
Souls now rejoice in the light of His Word.
Hail to the glow of Korea's sweet story.
Louder and clearer her choruses raise;
No more shall sorrow becloud her great glory.
Shout and prolong her victorious praise.

Tune: Wesley

The Greatest Hymns, No. 223

UNTO HIM

Sue Comstock Adams

L. von Esch, 1816

Through a palace sick-room's portals
Chosen Mission entrance gained;
Through this doorway came the vanguards
Fruits for Him they soon attained.
Some in schools with open Bible
Eager minds did stimulate;
Sowed the seed and leaders garnered
At the harvest's later date.

Chorus : Unto Him be all the glory,
 Unto Him all praise be sung :
 Christ the Healer, Teacher, Saviour
 For all nations, every tongue.

Others in the market places
 Preached the Word to all who came ;
 Taught the Bible to enquirers,
 Baptized many in His Name.
 Some at times in cloistered study
 For these Chosen followers new,
 Did translate in their own language
 God's clear message for them, too.

Others still His footsteps following,
 Suffering ones in body healed ;
 Through this ministry some soul-sick
 Found their God, and ' fore Him kneeled.
 Some in aid of weary tillers
 Methods new did propagate ;
 Showed how consecrated labor
 For His glory operates.

Fifty years we've proved His promise,
 Nineteen hundred years still true :
 "Go and preach unto all nations,
 Fear not, I will be with you."
 Thus have many doors been opened,
 Thus have many hearts been won ;
 Thus we'd follow as He leadeth
 Till at last He calls, "Well done."

Tune : Autumn

The Greatest Hymns, No. 37

BEHOLD WHAT GOD HATH WROUGHT

Lenore Harpster Lutz Homer A. Rodeheaver
 We thank The Father for the Men who left their native shore,
 To cross the sea and teach God's word, where none had heard before.

CHORUS

Behold what God hath wrought, All hail the Golden Jubilee !
 Praise Him who leads us on, To greater victory.

For all who follow in their train, we thank our God above;
For faith unwavering and strong, for courage hope and love.
Thank God for all whom He hath called, His chosen people here;
And for this Church of Christ our King, unto His heart how dear,
For those whose lives have been laid down, whose crown of life is won,
We thank our God and pray that we, their work my carry on.

SHOUT THE BATTLE CRY

Lenore Harpster Lutz

Dwight R. Malsbury

Blow ye the trumpet, blow; proclaim the Golden Jubilee,
Come sing God's praise, through endless days,
His arm hath gotten Him the victory.

Go ye to all the world, in answer to the Lord's command.
His Gospel call sound forth to all.
His arm hath gotten him the victory.

Shout ye the battle cry, 'gainst principalities and pow'rs,
By Christ's own sword, God's mighty word,
His arm hath gotten Him the victory.

Quit you like men be strong, nor think to lay your armor down,
Till he shall come, all victory won.
His arm hath gotten Him the victory.

FIFTY YEARS OF PROMOTION BY THE HOME BOARD AND HOME CHURCH

REV. G. S. McCUNE, D. D., LL. D.

To do justice to the task of preparing this paper on "Fifty Years of Promotion by the Home Board and Home Church," the Committee should have chosen some one in the homeland. However, although it has taken much time it has proved most interesting to read over Board letters and to examine Treasurer's reports. Without the means to carry on, we would not be able to give glory to God in reporting the marvelous results of fifty years in Korea which the following papers will reveal. If it had not been for those men and women of faith and conviction in the fact that Christ died for the redemption of all men everywhere and the responsibility of providing the means for publishing this Good News rested upon them, plans and policies of neither Board nor Mission would be of much avail at this time of Jubilee.

If Two Agree. In 1905, in the home of my brother-in-law, Dr. C. B. McAfee in Brooklyn, we met a choice Christian layman, Mr. D. W. McWilliams, a member of the Presbyterian Board of Foreign Missions who might well be called the founder of the Korea Mission, were we using Oriental terms. He told some fascinating stories of the interest awakened in the age-old Korea coming out of her hermitage. The daily papers had played up President Arthur's reception of the Korean embassy in New York and Washington in September, 1883, after the signing of the treaty. These reports caught the imagination of those deeply interested in foreign missions. Korea came into the limelight as a new mission field. Rijutei, a Korean Christian who was living in Japan made an appeal in the *Missionary Review of the World*, which was published in March 1884. There was much interesting discussion in our Foreign Board about starting work and there was some disagreement. Mr. McWilliams told of how he had read the arguments published by the American Board urging delay in entering Korea, but Dr. F. F. Ellinwood was strongly in favor of immediate occupation. As he and Mr. McWilliams lunched together one day, the Secretary's arguments for entering Korea were most convincing. In their discussion, Dr. Ellinwood's mind was that if the Board had \$ 6,000, the main obstacle would be removed and this settled, we could open up a mission to Korea at once. Mr. McWilliams remarked that he had that exact amount in trust, as executor of the Frederick Marquand estate "for the cause of education and the spread of the Gospel of Jesus Christ, and in encouraging and aiding any good work, either in our own country or elsewhere." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Yes,—the gospel minister and the Christian layman were in

agreement before God in prayer and the work began. Mr. McWilliams gave a check for \$ 6,000, in May, 1884, and Dr. Ellinwood got busy with plans for Board action.

A Voice from Japan. Our investigations deeply move us when we know of the appeals to the Board from many angles to begin mission work in Korea. These circumstances seem nothing short of supernatural. About this same time, the Presbyterian Board of Foreign Missions read the appeal of Rev. George W. Knox, Presbyterian missionary to Japan, one of those who befriended Korean political refugees, preaching Christ to them: "The Koreans feel the importance of Western learning. As I have written before, two of the students have been baptized, and I am told that many others are deeply interested in Christianity. Is no one ready for this opening in Korea? Two clergymen and a physician would make a sufficient force for a start The missionaries should be on the ground by April next. Cannot our church send three men to this open field? If our church cannot, will not some other church obey the call?"

An Appeal from China. Most significant after fifty years is that letter of April 14, 1884, by Rev. Gilbert Reid, one of our Presbyterian missionaries in Chefoo, appealing to our Board on Korea's behalf: "I am still enthusiastically interested in the immediate occupation of Korea. I base my opinion on intelligence received from the Japan side, the China side, the Manchuria side, and from Korea itself. By this I mean, as you indicated in your letter of the first date, labor not as missionaries so much as in the capacity of a teacher and a physician. Both teacher and physician should come well equipped, the one with proper books for teaching English, and the other with medicine and instruments. . . I urge the sending of two such men at once If efforts are made, they should be made now. If men should come at once and confer with the missionaries and the Koreans in Japan, a good preparation would be made."

Facing Fears. We read in the "History of Protestant Missions in Korea," "These pleas received little attention. There were several causes for the indifference of the American churches. First of all, there was ignorance of Koreans and of conditions in Korea. William E. Griffis published his pioneering volume on Korea in 1882, but as the author states, the name of the country did not mean anything more than "sea-shell" to many people. Missionary executives knew something about the severe persecution of the Catholics and the uncertainty of the political conditions, and feared to start an undertaking. There was too, danger of a French attack on Korea. "The Foreign Missionary," the official organ of the Presbyterian Church in the U. S. A. expressed this fear in an editorial which reads: "It would not be strange that the French should extend their ambition

to punish both China and Korea with one blow. With regard to China the grievance is a "trumped-up" affair, like that of the wolf with the lamb at the stream, but with Korea there is a sore grudge. Once in the past a French fleet attempted to chastise Korea for the murder of eight Jesuit missionaries in a wholesale massacre of native Christians. Their overwhelming disaster in the Franco-German War put a stop to these operations for the time being. But now, again on the warpath and flushed with victory, what may they not be expected to do? In view of all such possible eventualities, how great is our reason for earnest prayer that God will avert the threatened war."

Cautiously Considering. The Board knowing the lack of treaty permission for religious propaganda were cautious in taking the first steps. A letter of Sir Harry Smith Parkes, Ambassador of Great Britain to Korea, in January, 1884, shows a 'way': "Whether the right to proselyte will be conceded or not, must in no small degree depend upon the judgment and discretion of the first pioneers of the missionary field. By the time that the first missionaries are prepared, by a competent knowledge of the language and the character of the people, we may hope to see ignorant hostility yielding to enlightenment, and opposition disarmed by a better acquaintance with the new teaching. Medical missions would doubtless prove the most competent means of overcoming the opposition of the leading classes and of enlisting the active sympathy of the people."

Funds Provided. Thus we see that our Board of Foreign Missions had a call "to send" from missionaries in China and Japan, and the Macedonian call from Korea "to come over and help" through Rijutei, a Korean of high rank. We see that they were convinced of not rashly hazarding lives in taking a chance. Above all, that most difficult obstacle, the necessary \$6,000 fund was provided. "How shall they preach except they be sent?" was answered. The next step was to answer "How shall they hear without a preacher?" So the Board began to seek the preacher.

First Missionaries Appointed by Board. The English born, son of a gospel minister, American trained, in Maryville College, Tennessee, and in the University of Tennessee Medical College, John W. Heron, M. D. and his southern wife Hattie Gibson Heron, daughter of a physician, were the first Protestant missionaries appointed to Korea in April, 1884. The Heron's going was delayed and they did not arrive until June, 1885.

Allen Answers. Why was Dr. Allen restless in China? Why did he write that letter June 6, 1884 to Joseph Hass of the Korean Customs service inquiring whether the services of a physician were needed and the letter of June 8th, to the Foreign Board asking for appointment to Korea, requesting a cable reply? Prayers were ascending. Allen answered. The

first "preacher," a physician, was found; he left Shanghai September 14th and arrived in Seoul the 20th. This first missionary to Korea was appointed physician to the U.S. legation and later to the British, Chinese and Japanese legations, making it possible for him to reside in Korea, thus evading the Korean Government's opposition to welcoming missionaries.

A Picked Preacher. Jesus, in Matthew, tenth chapter, said, "And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick." Now for an evangelist. God had been preparing the Rutgers student, H. G. Underwood since in the fall of 1880 when he yielded himself to God for service in the foreign field. I shall never forget the impression Dr. Underwood made on me twenty-five years ago when he read his paper at the 25th Anniversary of our Mission. Hear his own words uttered at that time: "We can but compare as it were, yesterday with today, and are compelled to stand in awe as we watch what He is doing, and with bated breath to exclaim, "What hath God wrought!" In the winter of '82-'83 the Rev. Dr. Oltmans, now of the Meiji Gakuin of Tokyo, but then a student, gathered the volunteers at New Brunswick together, and read them a paper he had been appointed to prepare on the Hermit Kingdom just opened to the Western World. The simple story of these twelve or thirteen millions without the Gospel; of the church in America praying for an open door, the door opened through Admiral Shufelt's treaty of 1882 and the thought of a year and more having passed without a move on the part of the church, so stirred me that I determined to set to work, and find some one to go.

India or Korea? "For myself, I believed I had been called to India, and in this conviction had made certain special preparations for that field, and had spent a year in medical study, but I certainly felt there must be others who would be ready to go; yet do what I would, urge as I might, a year passed, and still no one had offered, no church seemed ready to enter, and even the leaders in foreign mission work of the churches were writing articles urging that it was too early to enter Korea. It was *then* that the message came home to me. "Why not go yourself?" But India, her needs, and the peculiar call I believed I had to that field, the partial special preparations, all loomed up and seemed to bar the way.

Letter not Posted. "Every door seemed closed and at first it appeared impossible to open them. Twice I applied to my own church but lack of funds compelled them to decline. Twice I had applied to the Presbyterian Board only to be told it was useless. The door seemed closing on Korea and wide open to stay at home or to follow my first intention of going to India. I had about decided upon this course and had written with much reluctance of a call to a New York Church; had sealed this letter and was about to drop it in the letter box when it seemed as though I heard a voice saying,

"No one for Korea? How about Korea?" I drew the letter back in my hand determined to make another effort Koreaward and turned my face once again toward 23 Center Street (the old Presbyterian Board rooms). This time the secretary that I had previously seen was out and I saw a new face, that of Dr. F. F. Ellinwood, who assured me of his interest and in a few days I was notified that at the next meeting of the Board I should be appointed."

Underwoods Unflinching. This evangelistic-educational preacher was appointed July 28, 1884 and sailed from San Francisco December 16th. That great Christian layman who "stood by the stuff" at home, John T. Underwood, went with his brother as far as Chicago when on his way to Korea. That was the beginning of a partnership that not only continued through the years of Dr. Underwood's life, but still continues through this half century of work in Korea.

Forces Increased. In the home churches praying men, women and children were interceding for Korea and were giving as God prospered them for the work in Korea, Young men and women were offering themselves for life service for the Korean people. The Board representing the Presbyterian Church in the U. S. A. led by the Holy Spirit chose missionaries and sent them to proclaim the promise: "Whosoever shall call upon the name of the Lord shall be saved." These missionaries were sent to answer these challenging questions: "How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard?" As to arrival, Dr. and Mrs. Allen were first, then Dr. Underwood, followed by Dr. and Mrs. Heron, later by a single woman, Miss Annie J. Ellers (Mrs. Bunker) who came on July 4th, 1887 "to take charge of very important work among women including both the higher and lower classes." These were the first six missionaries.

Permanent Provision Planned. We take so much for granted on the Mission field. We distribute our apportionment, each feeling the responsibility of his own work and trying his best to consider the whole Mission. But too little thought is given to those who carry the responsibilities of cultivating the home church, in informing friends in the homeland of the progress of the foreign mission enterprise and in raising the money necessary not only to continue the work but in increasing the amount year by year to keep up with the growth.

Growth in Giving. The income and expenditures for 1884-1885 totaled \$6,219.00 of which \$6,000 was the gift of McWilliams. In four years the total for Korea reached an amount double that of the opening year. At the end of the first ten years the Board received from the Home Church and used for Korea \$ 35,860.20. Interest was growing in Foreign Missions and the

Board continued its peculiarly deep interest in Korea. There were now carefully chosen missionaries on the mission roll and the Korean Christians numbered 236. The total contributions for this tenth year from the Korean Church were \$14. The Board cooperated heartily in the policy of self-support which began to take hold at this time. In the 20th year the sum that the Board raised for Korea in the homeland amounted to \$78,455.60 and that same year Korean Christians gave \$822. In the 25th year the total expended by the Board for Korea was \$165,392.20. This was largely the result of the special Korea Propaganda, permission for which was granted by the Board after the Great Revival of 1907.

Greater Growth in Giving—Thousands to Millions. The total amount expended for Korea by the Board of Foreign Missions in the first 25 years was \$1,274,700, while the Korean Presbyterian Church contributions in these same years amounted to \$255,400. Since 1909 and including this year the Board expenditures in Korea total \$6,700,009. This makes the huge sum of money raised at the home base and expended by the Board of Foreign Missions in fifty years for Korea alone, \$7,974,700. During the same period the contributions of the Korean Church total \$6,948,312.

Korea Propaganda. When the doors of Korean hearts were thrown wide open at the time of the Great Revival in 1907, it seemed that if a determined forward move would be made, the speedy evangelization of Korea could be accomplished. At the Annual Meeting of our Mission on September 30, 1907 we were unanimous in the action taken on the resolution presented by the Rev. S. A. Moffett, D. D.: "Whereas we believe that were the Korea Mission reinforced within the next two years by the appointment of three physicians, seventeen ordained men for evangelistic and educational work, and twenty single women for evangelistic and educational work, it would be possible to open two new stations and to provide a minimum reinforcement for our present stations, and whereas we believe that with this reinforcement we should probably be able to meet our responsibility for the evangelization of Korea and the education of the church, therefore be it resolved that we request the Board so to reinforce the Korea Mission."

Board Acts. Dr. Underwood and four other Korea missionaries were in New York City together on furlough. They secured permission to address the Board on this emergency opportunity. These five men separately with deep fervor, presented to the Board the pressing needs of Korea. The Board members were profoundly stirred. Dr. C. B. McAfee now the Korea Secretary of the Board, voiced the feeling of all as he exclaimed, "Brethren, we must do something about this." The following action of the Board taken on November 7th shows how the Board and Mission working together were able to accomplish the greatest results we have ever witnessed: "The mis-

sionaries in conference and the official estimates of the Mission agree that there is imperative need for new missionary residences; they also agree on second emphasis for educational equipment; also that twenty new missionaries are needed to man the educational work and direct the rapidly developing evangelistic work, the resultant demand being \$ 40,000 annually for these new workers, and new residences for them at a cost of \$ 3,000 each or \$ 60,000 for this purpose. The needs were estimated at \$ 18,000 for missionaries now on the field, \$ 50,000 for present schools and new ones, twenty new missionaries and twenty residences for new missionaries."

Mission Rejoices. Dr. and Mrs. Underwood, on their return from furlough, made a report to Annual Meeting. The Mission Minutes referring to Dr. Underwood's report read: "Prolonged applause greeted him as he arose, and his thrilling account of the many direct answers to prayer and God's marvelous leading through the entire campaign, stirred the Mission to profound gratitude and to a deeper sense of the responsibilities resting upon it."

Following is Dr. Rhodes' account of the Korea Propaganda: "When the Propaganda was organized (1907) there were forty-six members of the Mission exclusive of wives. The request was for forty more, twenty men and twenty single women, or a total of eighty-six. This goal was reached in 1921, when the total, exclusive of wives, was ninety-three and the total membership of the Mission one hundred and fifty. These totals have been maintained during the years since, the largest membership of one hundred and sixty-two (of whom sixty were wives) having been reached in 1925, but since the number has dropped back to an average membership of one hundred and fifty-five. Although the Mission asked for six new missionaries each year (exclusive of wives) to fill vacancies, the actual number received during a twenty-year period (1911-1930), was an average of three and one-half each year, while during the same period the losses by death and resignation were two and one-fourth each year which left a net increase of twenty-five (not counting wives.)"

I have Dr. Rhodes to thank for much that is in this paper. What follows is not changed greatly from his carefully prepared history. In reviewing the relation between the Mission and the Board we see the high points of Fifty Years of Promotion by the Home Board and Home Church

Mission's Confidence in Board. In one sense the development of the work of the Mission has depended upon what the Board was willing and able to do. The Mission and its members have always been waiting anxiously for the reply of the Board in answer to various requests. The Board's supervision has followed in part the workers and funds it has sent out. In part the Board has directed policies particularly when other missions were

involved. The support of the Board and of the sending church has been a great comfort to the missionaries. It has given assurance that the work begun will not be interrupted except in times of crises.

Four Presidents, Six Treasurers. Fortunately during the history of the Mission the organization of the Board has not been subject to frequent changes. During the half-century there have been but four presidents of the Board: Rev. John D. Wells, D. D., Rev. George Alexander, D. D., Rev. J. C. R. Ewing, D. D., and Rev. Chas. R. Erdman, D. D., LL. D. To the Mission, one of the most important officers of the Board is the treasurer. The number of treasurers also has been few: William Rankin, G. K. Harroun, William Dulles, Jr., Charles W. Hand, Dwight H. Day and Russell Carter.

Three Street Addresses. The familiar address "156 Fifth Avenue" dates from 1895. Before that time the Board's offices were at 53 Fifth Avenue, and first at 23 Centre Street. The relation of the Mission to the Board extends, either directly or indirectly to all the Board's secretaries, officers, committees, and departments.

Three Spirit Filled Secretaries. During half a century there have been but three Korea Secretaries: the Rev. F. F. Ellinwood, D. D.; Rev. A. J. Brown, D. D. LL. D.; Rev. C. B. McAfee, D. D., LL. D. These three have practically handled the correspondence, supervised the work and carried the responsibility and largely borne the burdens of the Mission from the home end. Dr. Brown was the Secretary for one year more than half of the fifty. During his term of office, he and Mrs. Brown visited Korea twice. Dr. Ellinwood was never in Korea, and Dr. and Mrs. McAfee made their visit to Korea a few years ago before he became Board Secretary. Dr. McAfee, however, has been a member of the Board for 30 years.

Secretaries Master Letter Writers. The Korea Mission has for many years been the largest mission under our Board and the correspondence involved is a large task in itself. Beginning in September, 1910, the Board letters have been numbered. Since then over eight hundred letters have been written to the Mission besides many "general letters" to all of the missions. Often the letters have been long, covering from ten to twenty pages each. In addition to the "Board letters" there have been letters to the treasurer, to the Executive Committee, and thousands of letters to individual missionaries. Among these have been letters of condolence, letters of Christmas greeting, letters dealing with the personal problems of the missionaries.

The successful Board Secretary must be a master letter writer. To write letters to the same mission year after year and not be stereotyped, not say the same things in the same way, not to grant a request and yet show in a convincing and sympathetic way why it cannot be granted—to write

letters in this way is a fine art. Every member of the Mission has been encouraged by personal, helpful letters from our Secretaries.

Ellinwood Retires. The relation between the Mission and the Secretary has been both intimate and tender. In 1903, by Mission action, letters of appreciation and greeting were written to Dr. Ellinwood, who was laying down his work as the Secretary of the Mission, and to Dr. Brown who was taking it up.

First Twenty Years in Korea. The following year the Board asked Dr. Ellinwood to write a congratulatory letter to the Mission upon the completion of twenty years of its history. He wrote: "It has been my great privilege to know something of your entire history as a Mission, and to have felt the keenest interest in every step of your progress from the first. I remember with gratitude the fact that in the providence of God a generous sum was given to the Board by a single individual, without which it would not have then been possible to inaugurate the Mission. I recall the cablegram which as Secretary of the Board I was ordered to send to Dr. Allen directing him to go from China to Korea. The extent and readiness with which your people have borne their burdens and submitted to self-denials, and have persevered in Christian constancy, are full of assurance for the future. God bless you with such constant care and success that the next score of years shall record vastly greater successes. Some of us will not be here to pass them in review, but we shall share in the rejoicing." Ellinwood says in his letter that during these twenty years ninety joined the Mission of whom seventy-four still remained.

Mission Sends Birthday Greetings to Dr. Ellinwood. Two years later the Evangelistic Committee of the Mission was directed to write a letter of "Birthday Greeting" to Dr. Ellinwood. It was signed by all the members of the Mission. This is the first paragraph: "The Korea Mission sends you greetings and congratulations on having passed the eightieth milestone on life's way. The Lord of Life has permitted you to serve long in the work of bringing in His Kingdom in the world, and we thank Him that He called you to the great work of foreign missions. It was our privilege to receive your counsel and encouragement at the time when we were being schooled in the first principles of mission work, and much of the success that has followed our labors in this land is due to you as our Corresponding Secretary."

Brown Follows for Quarter of a Century. The mutual relationship of esteem and love continued under the secretaryship of Dr. Brown, covering a period of more than a quarter of a century. Dr. Brown's spirit breathes forth in the following: "There is a peculiarly appealing quality in the Korean Christians. I met them in various parts of the country, in villages

and cities, churches and homes and everywhere I was profoundly impressed by their sincerity and devotion.. After an address I asked the Koreans to tell me in their own way what they found in Christ that led them to love and serve Him. One after another, men arose and answered my question. I jotted down their replies and find the following in my notebook: "Salvation", "deliverance", "peace" "eternal life", "guidance", "strength", "joy", and "comfort".

"As we bowed together in a closing prayer my heart went out to them as to those who, with fewer advantages than I had enjoyed, had nevertheless learned more than I of the deep things of God.

"A visit to Chosen is a tonic to faith. Nowhere else in the world is there a more significant illustration of the Gospel's response to human need and the value of personal work. Making all due allowance for other causes and the exceptional conditions that undoubtedly existed, the fact remains that the Divine power has moved in a remarkable way upon the land of Morning Calm. One does not wonder that Mrs. Isabella Bird Bishopsaid that the mission work there was the most impressive she saw in any part of the world."

On Brown's Retirement Mission's Affectionate Greeting. The Mission presented embroidered panels to Dr. and Mrs. Brown upon Dr. Brown's retirement from the secretaryship of the Board. The Mission expressed appreciation of the personal relation of friendship and love which had marked these years of his dealing with us as individuals and as a Mission; our admiration of the very efficient way with which he had dealt with many problems and difficulties which had arisen through the years; and our gratitude for the inspiration and encouragement we had received because of the patient and sympathetic consideration which he had given us in the many perplexities and emergencies with which we have mutually had to deal. "We rejoice in all that you have done for us as a Mission and recognize your indefatigable efforts for, and sympathetic presentation of, our needs to the home church, as factors which in no small measure have contributed to the successful work of the Mission and the widespread establishment of the church in Korea. We hope for the continuance of your prayers on our behalf as a Mission, and we wish to assure you and Mrs. Brown of our affectionate remembrance at the Throne of Grace."

McAfee Succeeds Brown. These are more than formal routine statements. They express the sincere regard that the Secretary and the missionaries have for each other. When Dr. McAfee became Secretary, many in the Mission wrote him personal letters welcoming him as Dr. Brown's successor. He has shown keen insight and has been spiritually

sympathetic in the solution of some of the most serious personal problems the Mission has ever faced.

Visits from Secretaries. The Mission has always desired frequent visits by the Secretaries of the Board. It would be a great advantage if the Secretary for a particular field could reside on the field a few months at intervals of five years.

The first visit of a Secretary of the Board to Korea was in the fall of 1889, by the Rev. Arthur Mitchell, D. D. and Mrs. Mitchell. They were on a tour of the Board's missions in the Far East. An account of their visit is given by Mrs. H. G. Underwood, who was then a bride of a few months and just recently returned from that famous "honeymoon" trip to the far north of Korea. She says that the Mission received "much help and advice" from Dr. Mitchell. He "persuaded Seoul station to remove the ban they had put upon doing evangelistic work" as a result of the "Interdict of 1888." "During the doctor's visit there came one night a severe storm of wind and rain. The rain poured in on the floor. The roof leaked over us but with umbrellas and waterproofs we kept dry. In the morning, however, at the sight of the floor, and the paper windows hanging in shreds, Dr. Mitchell gave us a severe reprimand for our carelessness, warning us that missionaries are far too expensive commodities to be so poorly protected." Dr. Mitchell wrote to the Board: "Notwithstanding all the perplexities that have attended the work in Korea, if you could see this group of young, intelligent, and ardent men and women, the seed and certain prophecy of the true church of Christ in Korea; if you could see their work and hear their prayers, you members of the Board would stand up and sing a hymn of praise to God."

Robert E. Speer's First Visit. The second visit was by Mr. Robert E. Speer in 1897. He arrived in Fusan on August 2nd in company with Mr. W. Henry Grant. They went by coast steamer to Chemulpo, on to Chinnampo and up the Taidong River to Pyengyang where they stayed a week. They made the return trip overland with the Rev. Graham Lee to Seoul, where they attended a ten-day mission meeting, after which they proceeded overland to Chemulpo from which port they sailed for China. Mr. Speer, in his thorough statesmanlike way, wrote an account of his visit in a pamphlet of forty-seven pages. He discussed the causes of growth of the work in Korea, the methods and policies of the Mission, the problems and dangers of this work. He regarded the methods that were being used as "eminently wise," the rules as "full of hard sense." Hon. James M. B. Sill, the United States Minister to Korea in an interview with Mr. Speer stated: "The missionaries here are a strong, level-headed, efficient body of men. They are a remarkable group. I have had the greatest pleasure in associating with them."

Some people say missionaries are a troublesome lot, but I have never met men more sensible, more easy to get along with. I think highly of them."

Mr. Speer's conclusion in regard to the Korean Church was, "It appears to be a good church founded on a good basis." He was very much impressed when upon leaving Pyengyang, nearly fifty Christians walked five miles in the rain and held a farewell prayer meeting in a thatch covered wayside church.

Dr. and Mrs. Brown's First Visit. The next secretarial visit was made by Dr. and Mrs. A. J. Brown in 1901, during a period of one month. On a Communion Sunday in May, in Pyengyang, Dr. Brown delivered the charge to two Korean elders who were being ordained. One of them afterwards became the famous Pastor Kil.

Dr. Brown wrote a report of his visit to Korea. He discussed the problems under the two headings, political and missionary. With rare insight he forecast the political events of the next few years. He spoke of the friendliness and good qualities of the Korean people. He took up the different departments of the work of the Mission—evangelistic, educational, medical, philanthropic. He was much impressed with the mission's policy of self-support saying, "In proportion to the results achieved, less money has been spent in developing the native work than in any other field in the world." He advised the Mission to proceed toward the organization of the church and to institute more educational work. He advised a mediating position between "developing" and "restricting" the medical work. He commended the "wise missionary architecture" used in Pyengyang and said that the Korean style buildings made it look as if Christianity had "taken root in the native soil and become a part of the country." In answer to the question, "Will the work in Korea become permanent?" he wrote, "I can only say the present signs of permanency are as manifest as in any other mission I have visited."

Brown's Second Visit. Eight years later, Dr. and Mrs. Brown again visited Korea. They went to all the stations of the Mission except Kangkei. In the two hundred-page printed report of his visit to Japan, Korea, and China, about thirty-five pages are given to Korea. During that interval of eight years, the Mission had almost doubled (53 to 101) and the number of mission stations increased from four to eight. The number of churches and groups had increased over three-fold (300 to 971); of adherents more than sevenfold (13,569 to 96,443); while the total contributions of the Korean Church had increased eighteenfold. In comparing his two visits Dr. Brown says: "When I journeyed through Korea in 1910 I was stirred by the wonderful things that God was doing. I asked myself then as many others did 'Will this work continue?' In 1900 I found no signs of abatement but rather

of increasing power." During the interval, the Japan-Russian war had been fought, the great Korean revival had occurred, and the Korea propaganda had been completed. It was a most opportune time, therefore, for Dr. Brown to visit the field. It was during this visit that the division of territory among the missions was consummated and hearty approval granted by the Board.

Many Inspiring Helpful Visitors. Bringing inspiration from the Home Church and getting a first hand view of Korea to take home for promotion with the Home Church, were the visits from many friends among whom were the following: Miss Ellen Parsons, editor of *Women and Missions*; Mr. L. H. Severance and the Rev. John Fox, D. D. of the Board, Mr. and Mrs. D. W. James, (Mr. James was ex-chairman of the Finance Committee of the Board), Mr. and Mrs. D. B. Gamble and their three boys in 1909. Visits by representatives of the Board and of the church at large have been more frequent. Rev. Stanley White, D. D. and Mrs. White came in 1913 and with them was Dr. Wilton Merle-Smith.

Speer's Second Visit. In 1915, Dr. Robert E. Speer made a second visit to Korea. With him were Mr. Dwight H. Day, Treasurer; David Bovaird, M. D., Medical Advisor, and Mrs. Bovaird, and Guthrie Speers. Their visit covered a period of a week in September during which they visited Seoul, Pyengyang and Syenchun. Part of the time was spent in Mission meeting in Pyengyang. Because their visit was so brief they asked that it be considered "an afternoon call on their way home from what had been real visits to Siam and the Philippines." Drs. Speer and Bovaird and Mr. Day each submitted brief reports. It was a time of particular difficulty in the history of the Mission owing to the tenseness of the political situation and the problems of education, including the "college question."

Dr. Speer's report was entitled "Some Problems of the Mission work in Korea." These problems were listed as the "Korean Church," "The College in Seoul," "Regulations for Religious Propaganda," "Regulations regarding Private Schools," "Conference with Officials in Seoul." Under the circumstances that existed in Korea at that time, it is not surprising that some of Dr. Speer's statements and attitudes on the questions that were raised, were not pleasing to the Mission or to the Koreans. Dr. Speer generously recognized the difficulties involved and in a concluding statement said, "I cannot close this report on Korea without bearing testimony again to the conscientiousness and sincerity which dominated the discussion of the difficult questions which were laid before the Mission meeting and which will surely enable the majority of the Mission to appreciate other points and convictions than their own. There should be hearty recognition of the efforts of the Mission to deal with the most trying problems and difficulties of such an era of

transition as few, if any missions of the Board, have ever been called upon to pass through."

Dr. Bovaird wrote his report under the heading, "Some Problems of Medical Missions in Korea." He received a "shock" as he put it, and said it was quite evident that the medical work of the Mission was beyond the strength of the staff at that time. Three out of seven hospitals of the Mission were closed. He regarded "the present as a critical time for the medical school." He was greatly impressed with the work of Severance Hospital and said, "I do not believe I have ever seen any institution in which so much work of high quality was being done in the same area."

Visits from other Board Members, Secretaries and Church Leaders. In 1915, Dr. T. H. P. Sailer, Honorary Education Secretary of the Board, and Mrs. Sailer were in Korea. During the next fifteen years (1916-1930) the following representatives of the Board visited Korea; in 1917 the Rev. Henry Sloan Coffin, D. D., LL. D.; in 1919 at the time of the Korea Independence Movement, the Rev. William P. Schell, D. D. and the Rev. George T. Scott, D. D., Associate Secretaries; Mr. James M. Speers, now vice-president of the Board, and Mrs. Speers; in 1922, Rev. Charles R. Eroman, D. D., LL. D. then a member and now President of the Board, Miss Margaret Hodge, Vice President, Mr. Carter Milliken, Educational Secretary, and Rev. W. H. Foulkes, D. D. representing the New Era Movement; in 1925, the Rev. C. B. McAfee, D. D. member of the Board and Mrs. McAfee; in 1926, Dr. Robert E. Speer, Mrs. Charles N. Roys, and Miss Gertrude Schultz, Board Secretaries, Rev. Hugh T. Kerr, D. D., LL. D., and Mrs. George McKee; in 1929, Dr. David McConaughy, Secretary of Stewardship and Mrs. McConaughy; E. M. Dodd, M. D., Medical Secretary, and the Rev. Frank W. Bible, D. D., Secretary for the Central District; in 1931, Miss Helen Kittredge and Miss Mary E. Moore, Board Secretaries.

Speer's Third Visit. Dr. Speer is the only Secretary of the Board to have visited Korea three times. He and Dr. Kerr visited Taiku, Seoul and Pyengyang. As Dr. Speer says in his report, the educational problems of the Mission chiefly occupied their attention on this visit. Mr. Miliken spent several weeks in Korea. Dr. McConaughy held conferences of three days or more each in eight different centres; the attendance of Korean workers in these conferences was from one hundred and fifty to eight hundred. His book, "Money, the Acid Test" was translated into Korean and published in a second edition before the conferences closed. Dr. and Mrs. McAfee and Dr. Bible were the only representatives of the Board to visit Kangkei. As yet no Board secretary has visited our Sinpin station in Manchuria.

Great Men and Women—Staunch Supporters of Korea Visit Us. Since from the time of the Russo-Japan war, Korea has been on the highway

of the Far East, many distinguished men and women have visited Korea. Among them have been newspaper men, students of politics, scholars who were interested in Oriental civilizations and religions, missionaries, ministers, laymen who wished to see the work of Missions, and tourists. Many noted war correspondents and many mining engineers, (among them Herbert Hoover) have visited this land. No attempt has been made to make a complete list of all these visitors. A number of them have already been mentioned. A few others were the Hon. William Jennings Bryan, Dr. Sherwood Eddy, Dr. Samuel Semple, Dr. J. Wilbur Chapman and Charles M. Alexander, Dr. Howard Agnew Johnston, S. D. Gordon, Dr. George B. Stewart, Fletcher Brockman, Dr. W. E. Parsons, Frank Buchman, John D. Bockerfeller, Jr., Dr. Francis E. Clark and Mrs. Clark, W. T. Ellis, Dr. Robert Dick Wilson, Dr. and Mrs. Harlan P. Beach, Dr. Henry Dosker, Dr. W. W. White, Dr. John Timothy Stone, Dr. J. Cummings, L. Chirol (editor of the London Times), Lord Kitchener, Canon Streeter, and the Bishop of London; William M. Danver, Mrs. J. Livingstone Taylor, Dr. Paul Monroe, Dr. Raymond Hoobler, Dr. and Mrs. E. S. Loren, C. G. Trumbull, Rev. Paul Martin, Dr. J. Harry Cotton, Dr. D. W. W. Fisher, Dr. W. E. Beiderwolf, Mr. Homer Rodeheaver and Dr. C. E. Bradt.

Korea Gets Large Share of Board's Support. The statement has been made in the past, and may still occasionally be heard from members of our Mission, that "the Korea Mission has approximately one-third of all of the work under the care of the Board and should therefore have approximately one-third of the Board's appropriations, which it has not had."

The Foreign Committee and Council in Board letter No. 629, June 26, 1923, clears all doubts regarding the support that our Board gives the Korea Mission. "In comparison with other Missions, Korea has had large reinforcements."

In this same Board letter, the Foreign Committee and Council has prepared a table, showing that "Korea already has a larger budget and missionary force than any other Mission in the world." In numbers of missionaries, Korea had in 1923, 151, while only one other Mission had over a hundred; thirteen had over fifty and the remaining eleven under fifty. In appropriations, Korea was allowed \$271,982.48, while only three other missions had budgets of over \$200,000; twelve show a budget of \$100,000 or over and the ten others under \$100,000.

It should be strongly emphasized that the Board has been and is warmly and sympathetically interested in the Korea Mission and has done everything in its power to cooperate with it and gladly would have done more if available resources in men and money had made more possible.

2. FIFTY YEARS OF MISSIONARY LIFE IN KOREA

REV. S. A. MOFFETT, D. D.

I met my first Korean in the harbor of Yokohama, Prince Pak Yung Ho, who came on board the steamer with Mr. Loomis, the agent of the American Bible Society. My next Korean acquaintance was the old Confucian scholar, Song Soon Yong, Dr. Underwood's language teacher and literary assistant. Prince Pak was in foreign dress; Mr. Song in Korean scholar's garb, a novel and striking figure.

The two new-comers, Miss Doty and myself, then met Mr. Underwood and his wife who were in Yokohama seeing through the press the first Korean-English and English-Korean dictionary and grammar. Dr. Ballagh took me to a Japanese prayer-meeting and I began my missionary career with a short talk to a group of Japanese Christians.

Steamers then put in at Nagasaki and there we found Dr. and Mrs. Allen returning to missionary service in Korea, after rendering assistance to the first Korean delegation to the Western world at Washington.

From Nagasaki under the care of Captain Jones on the little rocking tub known as the Ohwara Maru we crossed the choppy sea to Fusan where Mr. Gale was living for a few months, studying the Korean language, travelling through Kyeng Sang Province and visiting the capital Taiku. We saw his Korean teacher but missed him.

Reaching Chemulpo on January 25, 1890 we were met by Dr. Heron, Mr. Gifford and Miss Hayden who with Mrs. Heron constituted the rest of the mission.

By chair and pony we all traveled from Chemulpo to Seoul, arriving after the curfew bell had rung, but were able to squeeze through the West Gate, which Dr. Heron's faithful old soldier had induced the guard to keep partially open for us.

Along the crooked, narrow street we rode past Steward's little store, the only foreign goods establishment in Seoul (still standing) and soon found ourselves inside the Heron compound where we were most heartily welcomed.

The first Sunday in Seoul I attended the foreign service in the little brick building known as Pai Chai School. There were about twenty adults in attendance, practically the entire missionary body and a few others.

My first Korean service was in the little three *kan* house, partially on the Girls' School compound where Miss Hayden lived and had nine little girls under instruction. There were some fifteen adults present and thirty

children from the Orphanage and the Girls' School. No singing was allowed since the American Minister so requested for fear of arousing suspicion on the part of the Government.

The next Sunday I was in charge of the Sunday School with twenty or more boys from the Orphanage. From them I began my acquisition of the language—posting up a picture scroll and by pointing to this and that in the picture and asking, “E got moo in yo (What is this?)”, eliciting answers which gradually added to my vocabulary. Remember we had then no English-Korean dictionary or grammar, the French mission books being our only text books until we were able to give an eager welcome to Scott’s Manual and the Underwood dictionary and grammar.

A few days after arrival Dr. Heron took me for a walk and with evident concern and in all seriousness put to me the question as to whether my first impressions were that the missionaries were living in too great luxury, whether they were making a mistake in living in the large houses and compounds and on the plane of the upper classes rather than as lived the lower and middle classes. Certainly I had not seen the evidence of luxuriousness other than that servants were many and that all foreigners, including missionaries, were called “Tai in” (great man).

I want to pay a just tribute to Dr. Heron, the first missionary appointed by our Board to Korea, and, as I knew him, an ideal missionary physician. He was not only a most successful physician and surgeon but he had a deep sense of responsibility for the preservation of the health of his fellow-missionaries. It was his delight to plan proper exercise for the members of the mission. A good rider, he planned horse-back rides for us all and because of his relation as physician to the King he had access to the Royal Stables for such use of the horses as he wished. He had made good progress in the use of the language, was a faithful student of the Bible and with Mr. Underwood and Dr. Scranton was one of the first men to be assigned to the translation of the scriptures.

He was honored by the King with the rank of Champan, the second highest rank of nobility, followed Dr. Allen as head of the Royal Hospital (which became the Severance Hospital), was physician to the foreign legations and to the families of the Chinese Resident Yuan Shi Kai and his secretary Tang Shao Yi, the future President and Prime Minister of the Chinese Republic.

Dr. Heron was held in the highest esteem by all, his funeral service conducted by the writer being attended by Korean, Chinese and European officials and members of the Diplomatic Corps. His colleague, Mr. Gifford, prepared an appreciation of his life and character for the *Korea Repository* for Dec. 1897.

It was my privilege also to know Mr. Henry Davies of the Australian mission. A linguist, he was soon preaching in Korean and distributing tracts on the streets and among the squatters on the city wall. His enthusiasm for evangelistic work was an inspiration to us younger men and his desire to see the Scriptures translated led him to arrange with Mr. Bunker for the three of us to meet once a week in order to keep up our knowledge of Hebrew.

His long trip through Choong Chung and Chulla provinces spread a knowledge of the Gospel there, but by the time he reached Fusan he had contracted small-pox and in spite of the careful nursing given him by Mr. Gale he passed away after but six months service in Korea.

He had already arranged with Mr. Underwood for a Presbyterian Council in order to unite the work of the two missions in one Korean Church. Later this plan was revived when others from Australia arrived and the Southern Presbyterian mission came. The newly formed Council advised a distribution of territory among the Presbyterian missions and this Council became a great unifying factor in the development of but one Presbyterian Church in Korea as an indigenous Church, independent and self-governing. The death of Mr. Davis who was so peculiarly gifted intellectually and spiritually, removed one whose leadership would have been most beneficial.

Another pioneer missionary who did much for the wide spread proclamation of the Gospel is Mr. Fenwick, now living in Wonsan. I have often regretted our inability to win his co-operation with us. Originally a Presbyterian, with unusual gifts as an instructor in the Scriptures which he unwaveringly accepts as the Word of God and with an implicit faith in the supernatural work of the Spirit of God, he had much to do with the training of many of the early Christians, notably Saw Kyeng Jo, one of the first seven men ordained to the Korean ministry, and Ko Hak Youn teacher and helper to Mr. Baird in opening the station in Fusan and in teaching the early converts there, whose son Ko Myeng Oh is now a surgeon in Severance Hospital. Mr. Fenwick afterwards affiliated with the Baptist Church and for over forty years has carried on an independent work. As a great Bible student and teacher, he has been a blessing to many ministers and elders and others of the Presbyterian Church.

In June, 1890, Dr. Nevius of China made a short visit to Seoul, was an inspiration to us and had a very decided influence upon the adoption of our methods and policies. For many years our mission made his "Methods of Mission Work" a part of the required study of all new missionaries. From him we received two most helpful seed thoughts which led to the development of our unique training class system and to the emphasis which we

placed upon the cultivation of self-support. Our mission has gone considerably beyond the suggestions of Dr. Nevius on these lines but to him we owe a great debt of gratitude for his advice and counsel when we were first formulating our policies. I often recall Dr. Nevius' reply to a question I put to him, said he, "If you had asked me that twenty-five years ago I should have been ready with a dogmatic answer but I am not so sure about everything now."

To the Scotch and Irish Presbyterian missionaries in Manchuria we owe not only the first translation of the Scriptures into Korean and the conversion and baptism of the first Korean believers, but we owe also to them the adoption of another distinctive policy. Mr. Gale and I visited Mukden in the spring of 1891 when we took a three months trip through Manchuria and the northern provinces of Korea. There we met Dr. Ross and saw the work of Mr. McIntyre, Mr. Webster and Dr. Christie. What impressed me most was the large Church building erected according to Chinese architectural ideas and the services conducted by the Chinese pastor, all things being conducted in accord with Chinese life and customs. The idea of developing an indigenous Church took deep root and through the years since we have endeavored to develop the Church on the basis of Korean thought and custom, objecting only to that which was contrary to Scripture and allowing freedom for the natural expression of Korean ideas.

Of course through these earliest years Dr. Underwood was the indefatigable leader in everything. His great enthusiasm, his indomitable energy, his great faith and his deep conviction that his message was a supernatural one, made him the outstanding leader, his influence being felt in the inauguration of all kinds of work.

Whether in Bible translation in Korea, the preparation and printing of language text books in Japan, his ringing messages and challenges to the students in McCormick Seminary and in Union Seminary, Virginia, and his appeals to the Board and Church in America, he was always in the forefront pushing anything that would hasten the evangelization of Korea.

His was the faith of Carey—"Expect great things from God." Who that heard him will ever forget the ringing challenge of his appeals or the quick energetic movements of his whole body as he preached the Word, or made his optimistic reports, or advocated plans for advancement.

One of his great services for Korea and the mission was his securing for Korea, Graham Lee, Swallen, Moore and Tate from McCormick Seminary, Reynolds and Junkin from Virginia, F. S. Miller from Union Seminary and Dr. O. R. Avison from Canada. It was he who led to the opening of a mission of the Southern Presbyterian Church.

He was a great walker and in country itineration was always in advance

of his pack ponies, zealous, eager, impatient of delays, ever pressing on and ahead. Who but Dr. and Mrs. Underwood would ever have taken that really dangerous trip to Kangkei in the far interior on the hunt for Koreans who had received copies of the Ross version of the New Testament.

There has never been any uncertainty as to the evangelical message of the Korea mission. Most of its members have been men with a strong conviction that the Bible is the very Word of God, the sword of the Spirit and that salvation is in none other than in Jesus Christ the eternal Son of God who died on the cross, shedding His blood for the remission of sin, and rose from the dead, who ascended into heaven and who will come again. We have believed that our commission is to declare the Gospel, a supernatural revelation from God and that in so doing we had a right to expect God to honor His own Word and accomplish a supernatural work in the regeneration of those who believe. In this belief the Bible has been given the pre-eminent place in our work. I do not hesitate to state the conviction that the unique and pre-eminent place given to instruction in the Scriptures as the very word of God has been the outstanding factor through these fifty years in the evangelization of Korea.

The early missionaries set the example of personal evangelism and the Korean Church following their example has developed as a witnessing Church because of a personal experience of God's grace through the study of His Word. The wide spread proclamation of the Gospel, the long itinerating trips in the early days, the distribution of sheet tracts by the hundreds of thousands—with a sale of Scriptures by colporteurs, has developed the Church as one obeying the Master's commission, "Go ye into all the world and preach the Gospel to every creature."

This desire to give the Gospel to *all* Korea led the Mission to open a station in Fusan (afterwards removed to Taiku), and stations in Wonsan and Pyengyang, while on advice of the Presbyterian Council, the Southern Presbyterian Mission opened stations in Chulla Province. Thus by 1893 plans had been formed for the evangelization of the whole country.

Self Support. In any description of, or history of the Korean Church, prominence is given (and properly so) to the fact of self-support and to the struggle for the establishment of and maintenance of the same as one of the factors in securing a successful, independent, indigenous Church.

If the younger generation has the idea that the attainment of the measure of self-support now characterizing the church and the acceptance and enforcement of that principle were secured without a prolonged struggle and against many difficulties and much opposition, it needs enlightenment.

In the early days, profiting from the experiences of a hundred years of mission work in other fields under the free use of foreign funds, and

profiting from the advice of Dr. Nevius, there grew up in the Mission a profound conviction that the church should be developed as an indigenous church, not only a self-propagating church with the duty and privilege incumbent upon it to proclaim the Gospel, but that it should also be a self-supporting church bearing its own financial burdens. The idea that the mission should proclaim the Gospel and establish the church but not support that church took hold and became a conviction.

Emphasis therefore, was placed upon evangelization as the duty alike of missionaries and believers, all appeals based upon the great spiritual truths of Scripture and the spiritual blessings of Christianity, not upon mercenary motives or material advantages, the Gospel to be propagated not by evangelists paid by the Mission, but by the individual believers who first accepted Christ as Saviour and Lord.

The Church was led as a matter of course to provide its own meeting places, its running expenses and in time to provide the salaries of those called to give their time to the instruction and oversight of the groups of believers gathering here and there for worship. I well remember the first collection of thirteen cash (2½ sen) in the Pyengyang Church and the collections taken in the country churches for the partial or entire support of evangelists, the distinction being made between the support of an assistant to the missionary, and the support of an evangelist to serve the church, the one a legitimate use of foreign funds, the other an obligation of the native church. I had three assistants on foreign pay under my care for the first two years, but after that never more than two. It is a great move forward from that collection of thirteen cash and the purchase of a little thatch building for a church costing seventy cents, to the entire support of hundreds of pastors and the building of thousands of churches costing anywhere from \$100 to ₩30,000.00 (\$15,000) in city and country.

The Mission outlined its policies and insisted upon the members of the mission living up to the same, but many were and still are the infractions of this principle and while the Korean Church has reached a very gratifying measure of self-support the natural inclination to lean upon others rather than to bear one's own burdens has not been eliminated and the new generation of missionaries will find there is need for eternal vigilance and definite convictions if this principle is to be maintained.

I well remember some of the discussions in mission meetings when men tried to secure permission for employment on foreign funds for more than one or possibly two helpers, or more than one Bible woman, or for furnishing funds for building of churches. What a thrashing out of principles we had when we adopted the policy of allowing in special cases in the large

centers as much as one third of the cost of a building which was also to be used for station classes, school graduation exercises or other work of the station. The concession then made has not injured the principle of self-support.

In 1839 the Foreign Board reported to the General Assembly that, "In that Pyengyang field alone the people have built during the year forty-four churches" and in 1901 it reported, "The Korea Mission still leads in the rapid development of a self-supporting, self-propagating and self-governing church," and "the large accessions, the spirit of self-support, the foundation of church schools, the interest shown in Bible conference study and the aggressive work of the rank and file of the church membership stamps the Korean Church as apostolic."

Education for Christians. The principle enunciated in the saying, "The Gospel for the heathen and education for Christians," has elicited approval and support from many, and while the policy so enunciated has been contested by some and cannot be said to be fully established, yet in line with the policy of making all forms of mission work contribute to evangelization and the establishment and growth of the church as the body to which Christ committed the proclamation of His Gospel and the nurture of believers, the Mission and Korean Church has pretty generally accepted the idea that Christian education is primarily for the Christian constituency, so that in most, though not all of our schools, the student body is made up largely of professing Christians.

In maintaining the Christian character of our schools, we have had a long hard struggle to secure the right to teach the Bible in the curriculum. This has meant a persistent and at times a discouraging conflict with government authorities. The history of the struggle cannot be related in a paragraph or two but thanks be unto God who giveth us the victory, the victory has been won and we have five middle schools which have received "designation" which gives permission to teach the Bible as a part of the school work and still to have the qualifications granted by the government to other schools. The Southern Presbyterian and Australian Presbyterian Missions have stood with us loyally in this struggle, refusing all compromise and they too have secured "designation" for three of their schools.

Once more we seem to be called upon to bear witness to our determination to maintain the Christian character and testimony of our educational work. The present problem turns upon the demand of the Government that all schools shall take part in the ceremonies connected with the "worship" of the spirits of the soldiers who have died in behalf of their country. We are still laboring for a solution of this question, quite willing

of course, to honor the dead in a national patriotic service which does not involve the worship of departed spirits.

The question of observance of the Lords Day, the demand of the church for attendance upon worship and the study of the Bible with a cessation from labor and the ordinary avocations for a livelihood, may seem to some as bordering upon legal requirements, but a Bible studying, spiritually awakened and consecrated Christian constituency has felt that the Scriptures call upon the Church to set aside one day in seven as a day of rest and worship. The very large number of business houses closed in Pyengyang and Syen Chun and elsewhere bear testimony to the willingness of the Korean Church to set and maintain a high standard of Sabbath observance.

The question of polygamy or concubinage is one which was met and settled in the early days. The Korean Church has favorably responded to the position that for the sake of the purity of the Church and its testimony to the Scriptural teaching as to the sacredness of the marriage relation, a man should not be baptized so long as he has a concubine or has separated from his wife on other than scriptural grounds. For some time the church received such as catechumens but later the conscience of the church reacted against this and while welcoming such to church attendance and a Christian life they were not enrolled as catechumens but were exhorted to seek God's guidance as to what course to pursue and await baptism until such time as under the guidance of the Spirit of God they should be able to come to the Church with marriage relationship to but one woman.

The controversy on this subject was most vigorously carried on for some time but was settled by the Presbyterian Council in 1896 when Dr. Baird presented his exhaustive and conclusive paper on the subject, printed in July and August 1896 in the Korea Review. In 1904 when the question was again raised, the Presbyterian Council Committee on marriage relations through Mr. Junkin reported as follows: "We believe that in those cases where especially puzzling entanglements exist in the marriage relations of those having relation to the church, it is proper that they should remain in a prolonged catechumenate or state of suspension as the case may be, until they have by themselves come into such a rectified relation as may Scripturally entitle them to seek the benefits of the Sacraments." The Korean conscience accepts this as right.

Another controversy and most troublesome question was that of ancestral worship and the offering of sacrifices to the spirits, a controversy which while settled for the Korean Church in accord with the first and second commandments, is again before us in the demands of the Japanese Government authorities in connection with the offering of worship at the shrines or at the patriotic services in honor of the spirits of the departed

soldiers. To the Bible instructed Korean Christians there is little difficulty in agreeing that all such worship is contrary to Scripture although to the unbeliever the question is one which often delays the willing acceptance of Christ and profession of faith in Him. However when the sacrifice of Christ upon the Cross in vicarious atonement for the sins of the world is understood and accepted, the conscience of the Christians responds with a willing abandonment of all other sacrifice.

The high standard of the Korean Church is maintained on such questions as temperance and the exemplary conduct of the officers in the church. In 1902 Mr. Junkin presented to the Council the report of the Committee as follows: "That while we think it unwise to attempt special legislation on the subject of temperance and Sabbath observance we would at the same time urge the maintenance in the Korean Church of the highest standards of Christian living as evidenced by the most careful observance of the Sabbath and abstinence from spiritous liquors." In accord with that, the Korean Church is practically a total abstinence temperance organization and the Korean Church conscience has reacted to the exclusion from the office of minister or elder of those who are given to drink or even to the use of tobacco, as detracting from the spiritual influence of officers of the church. Better high standards than low ones, better rigorous requirements for those who are to be the spiritual guides of the people rather than the toleration of questionable habits which weaken one's spiritual influence.

Persecution. Another factor in the spiritual development of the Korean Church has been persecution. From the beginning the Christians have fulfilled the Scripture passage, "For unto you it is given in the behalf of Christ not only to believe on Him but also to suffer for his sake." Almost every kind of persecution has been visited upon individuals and upon the Church as a whole and yet it has come through with a testimony as to the sustaining grace of God, a testimony which has strengthened the Church, spread a knowledge of the Gospel, and thwarted the designs of the Devil. In many a village the first believers have been beaten, or burned, fathers have banished their sons or daughters, husbands have discarded their wives, or tied up and gagged them, men have been imprisoned and beaten by officials and forced to pay large sums for release. In an article by Dr. Vinton in the Korea Repository for January 1895 mention is made of "Old Paik the Eui Ju evangelist" the first Korean baptized by Mr. McIntyre in Manchuria, in prison for two years and beaten with many stripes.

The Christians in Pyengyang held that memorable prayer meeting in the spring of 1894 when they read Luke 12:14, "Be not afraid of them that kill the body and after that have no more that they can do." Suddenly the police broke in upon them, beating the men with sticks of cord wood,

tying them with the red cord as worthy of capital punishment and carrying off to prison Han Syek Chin and Kim Chang Sik, the latter Dr. Hall's teacher and evangelist. Put in the stocks they were offered release if they would recant and curse God, and threatened with execution if they refused. Remaining true they were led out to the execution ground, their heads placed on the block and once more offered release if they would recant. Refusing and expecting the next instant the descent of the executioner's sword, they were surprised as they were jerked up and given a shove and told to "Go!", the order having come from Seoul for their release.

I well remember the scene in my study when three men from Soon An came to tell me of the persecution they were subjected to, hoping that I would interfere and protect them. I pointed out to them the Scripture passages showing that they were to expect persecution and that I had warned them that such would come. I remember so well the way they looked at each other, one of them saying "That is true—let us go back and endure it"

I remember that the Chang Chun Christians refused to give for the erection of a heathen temple and the magistrate had them arrested, brought before him and made to stand all day long until their feet and legs ached to the point of exquisite torture. I remember the poor fellow whose eyelids were propped open in the glaring sun by order of the military official in Pyengyang until he was nearly blinded and suffered agonies and yet refused to recant.

Time will not suffice to relate the many, many cases of persecution at the hands of the Roman Catholics in Whang Hai Province, where our Christians were ordered by the priest to help build their churches. Arrested by armed men, soldiers under command of the French priest who had previously carried things with a high hand in the Philippines, our Christians were brought before him and tried and tortured for refusal to help build the churches. They were beaten, strung up to the beams by their thumbs, their shin bones almost broken when subjected to the torture of being forced down into a bushel measure with a stick between the shins.

The magistrates were afraid to interfere until appeal was made to the Central Government in Seoul for protection. A trial before the Governor of the province was ordered, officials from Seoul and representatives of the French and American governments being present. Dr. Underwood and I attended as representatives of the American Legation. The trial showed clearly that the priest and his so-called soldiers had arrested and tortured the Christians, that they had held in contempt the legal officials and usurped the powers of government. The French priest was transferred elsewhere and the persecution ceased. There is much history in this affair—too much

to be dealt with in this paper. The Gospel was much more widely made known and the distinction between Protestantism and Roman Catholicism made clear.

In 1912 persecution from the government in the so-called "conspiracy case" took us all by surprise. 123 Christian pastors, elders and others (even including missionaries) were charged with a plot to assassinate the Governor-General. Tortured into all kinds of confessions, even that the missionaries had instigated the Christians, given them revolvers and sent them to the railroad station with instructions to kill the Governor-General, they assented to these absurd charges and so-called confessions which for a time were apparently believed by the Japanese. The history of this case fills a large book and will always constitute a mystery as it seems impossible to understand the motive, the character of the trial, and the decision reached in this most absurdly remarkable and severe persecution of wholly innocent men, men of the finest Christian character and attainment. After prolonged investigation and trial six men were declared guilty on the basis of confessions secured by the most outrageous tortures. This persecution also made the Gospel more widely known and more favorably thought of by the Korean people; it strengthened the faith of pastors and elders and brought about an even greater friendship and sympathy between missionaries and the leaders of the church.

In 1919 came the "Independence Movement" which involved the whole Christian Church and again led to arrest and persecution and to tortures equalling if not surpassing the "Conspiracy Case". Here too a large book would be required to record the history of this movement. It would be of great interest to read of the varied experiences of those in this whole Independence affair. The writer will never forget the meeting in Pyengyang at which the Declaration of Independence was read. Completely taken by surprise he wonders to this day how the Koreans managed to carry on this meeting, after the service in memory of the deceased Emperor, without giving any intimation of it to missionaries or government officials.

The story of the prison experiences of pastors and elders, the daily prayer-meetings in prison led by Pastor Kil who was in solitary confinement, the reception of catechumens and the baptism of six of them after instruction in prison, the whole service conducted by Pastor Kang, the testimony to Christ given by the many Christians to their fellow-prisoners—all these would require far more time to record than is available.

The advance of the Church with most of its pastors and elders in prison was checked for a while, but once again the Gospel was more widely proclaimed and before long the church again increased in numbers and in

strength. Probably further persecutions await the church but the same Lord who has over-ruled in the past and given power to endure will, we believe, give the grace needed to witness to Christ and enable the church to stand true in the worship of none but the living and true God.

The sudden spectacular growth has not been sought for but almost every phase of the work has been begun on a small scale, the foundation laid in the Word of God so that the Church has had a peculiar spiritual power and influence. The appointment of unordained officers—Nyung Soo and Cho Sa-, prepared the way for the selection, training and ordination of permanent officers—ministers and elders.

The training class system prepared the way for Bible Institutes and Theological Seminary, these being carried on so as to fit into the life of the Korean people so that Church officers and Sunday School teachers might continue in their usual avocations and yet be given opportunity for instruction and training in Bible Institutes in sessions for a month or two months over a period of years, while the future ministry studied six months a year for five years and cared for the churches the other six months, their training having for its distinctive feature the inculcation of a thorough knowledge of the Bible.

The day of small things has been succeeded by the day of larger things. From the medical services of Drs. Allen, Heron, Vinton, Field and nurse Jacobson in the dark, half tumble-down quarters of the Royal Hospital in Kurikai to the great plant of the Severance Hospital and Medical College built up by Dr. O. R. Avison and his staff of doctors and nurses, foreign and Korean is a great forward movement. From the first surgical operation in Pyengyang by Dr. Wells, when he amputated the gangrenous hand and fore-arm of a patient without an anesthetic on the porch of our house, and his first dispensary in the little three Kan house now occupied by teachers in the Pyang Yang Foreign School, to the Hall Memorial Hospital and the Wells Memorial Dispensary of the Union Christian Hospital in Pyengyang with its school for nurses, is another advance from the day of small things.

From the Girls' School of nine pupils under Miss Hayden (Mrs. Gifford) and Miss Doty (Mrs. F. S. Miller) to the Chung Sin School in Seoul under Miss Lewis, and from the little girls' school of primary grade started by Mrs. Lee in Pyengyang to the Soong Eui Academy with three hundred and fifty pupils under Miss Snook and Miss Swallèn, from the little primary school inside the East Gate in Pyengyang to the beautiful plant of the Soong Sil Academy and the Union Christian College are other forward movements from the day of small things. From the Industrial work for a few students under Graham Lee to the prosperous work of the Anna Davis Industrial Department under Mr. McMurtrie and the Agricultural Depart-

ment of the College under Mr. Lutz, we have again gone far ahead of the day of small things.

It is another long step forward from the two elders received as candidates for the ministry in 1900 with Graham Lee and Moffett as teachers in 1901, to the 120 students and 509 graduates of the Theological Seminary, a faculty ranking with the best of the Seminaries in America and a plant almost adequate to its needs; and another step forward from the eleven students at the opening of the Higher Bible School for Women in 1923 to the eighty students and seventy-nine graduates, a competent faculty and a good classroom building.

I like to recall the leading of the Spirit of God in regard to the visits made to the little market town way up in the mountains of North Pyeng An Province. One believer from Eui Ju was reported to have located in Koo Sung Sai, Chang Keri (market place)—so off the shepherd goes to find this one lost straying sheep, a full two days journey by pack pony through sparsely settled territory. Jogging along over this rough road the missionary was tempted to think this an uncalled for, foolish expenditure of energy but the straying sheep was found and a little group of men gathered to hear this stranger, the first foreigner to have entered this region. For three years I made a yearly visit to this mountain village. Among those who listened and became interested was a young Confucian scholar and a blind man.

The young scholar was Nyang Chun Paik, one of the first seven men ordained to the ministry, for twenty five years pastor of the large church in Syen Chun, and more than any other Korean, the greatest factor in the gathering of the church in that northern province over which he travelled proclaiming the Gospel. The blind man's son also became a minister serving the Church as pastor in various places from Fusan in the extreme south to far distant points in Manchuria in the extreme north. All told from that little isolated mountain village, there have come seven pastors, three colporteurs, four elders and a student in the seminary. The missionary learned the lesson that the Holy Spirit is a better guide than is man's wisdom and that God still continues to use the foolish things of the world, the weak things, the base things and things which are despised and the things which are not, that no flesh should glory in His presence.

Relation of the Missionary to the Younger Churches. "A missionary should in all cases seek the fullest possible fellowship with the younger church in the field. Where invited by the younger church, the missionary should accept full or affiliated membership in that church, but in the capacity of an individual and not as a representative of the Mission. The Board

requests the General Assembly at this coming meeting to approve of an arrangement whereby missionaries shall retain their relationship to the Home Church, and remain under its full jurisdiction and control, while at the same time accepting where it is deemed wise and desirable, such relations to the Church on the field as the latter may wish to offer." This is almost exactly the wording of the policy advocated and put into practice by the Presbyterian Council upon its organization of the Presbytery of the Korean Church in 1907. The Korean Church has never been ecclesiastically connected with or subject to the American or any other church and yet the missionaries have been requested by it to co-operate with it in a special relationship.

I close this paper with an expression of the deepest gratitude to God that He has granted me the privilege of seeing the establishment and growth of the Korean Church and given me the privilege of having a part these nearly forty-five years in the proclamation of the Gospel of our Lord and Saviour Jesus Christ, and of seeing it as the power of God unto salvation to every one that believeth. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen.

3. REMINISCENCES BY SOME OF THE SENIOR MISSIONARIES

F. S. MILLER

As I look out over the city from Dr. Avison's house and see all the lights out there I think of the first impressions we had of Seoul when the bell in the centre of the city used to ring and the Legations were shut down for the night. Then we raised our eyes to Nam San and saw the fires burning there assuring us that all was at peace in the rest of Korea. Then, when the bell was rung and the gates shut, the men stayed at home and the women came out and called on their friends. It was impolite for men to be out on the streets at night in those times—all had to stay inside. We foreigners allowed ourselves to go out as exceptions to the rule. We would walk down the Main Street over there and see only the lights showing through the cracks of the boards in front of the stores and perhaps a little boy carrying a one candlepower lantern in front of some old lady.

One of the first things the Tract Society gave us to do was to go out and stand by the South Gate and there sell calendars. Dr. Reynolds will remember how hard it was to do that but later we were given leaflets to distribute. Then, Dr. Underwood insisted on us taking part in the services at the little church at West Gate. I preached my first sermon there. I had to follow a chap called Reynolds and it was very difficult indeed.

Then there was the Orphanage we had. There were four or five orphans coming daily. One of our duties was to equip and feed them which was a considerable bother to us. I then learned how to make padji (pants). We called in an old woman to make them some suits of clothing and asked her how much cloth was needed for the pants. She said, "I make the coat first and all the rest I use for the pants"!

We did not teach English as we found that when they learned a little English they would go off to the Ports or the Mines and there become interpreter, and those were bad places for young folks in those days. For another reason,—we found we could learn Korean better if they knew no English! I used to put pictures up on the wall and ask them "What is this?" So I learned.

These orphans bothered me the first summer but by the next summer I had some logs of wood and a saw. I learned how to mark the logs and then put the boys to sawing them into boards. Three days later I found one of the boys had gone. He had found other friends! (Remember, they had neither friends or relatives when they came to us,—they were friendless orphans.) Next day I found another had gone—he had located his parents! Next day another had disappeared. I think I should have framed that saw for it changed our Orphanage into a School.

In 1896 we graduated our first class. Four of these boys became physicians. One of them started as a drug boy under Dr. Avison. One became a colporteur with the British & Foreign Bible Society,—another became Mr. Morris' assistant. Then there was Yi.....who became Minister of the Interior for the Korean Government. He was a useful man and one of the best arguers I ever heard.

Just at that time the French Catholics started a school and offered to teach boys free, giving them uniform, food, etc.,—all free. All our boys left us except the little children. Dr. Reynolds and I said to ourselves, "We cannot sit here and teach these little ones only,—let us go out into the country and teach and help the people there!" We started for the country,—my territory was east of the railway up to Pyeng Yang and down to the Choong Chong Province border.

I remember the building of the first church inside of West Gate. Our school boys came to me and asked what they could do to help as they had no money. I said that if they would bring me wood-ash for my garden I would pay them so much a basket. They cleaned up the whole neighborhood until one day my wife said "I cannot open the windows of the house for ashes blowing in! You really must stop the boys bringing it!" We had to stop that.

Then, there was a date tree in Dr. Moffett's garden—He did not want the fruit and said the boys could gather it and sell it for their contributions to the new church building. We watched them one day picking the fruit and saw an old man, a relation of our cook, come in and start gathering fruit for them too. He picked up the dates fairly steadily but we could not see him putting them into the basket. Finally we said to one of our men,— "Go up quietly and jerk the strings around his ankles loose." He did so and out tumbled the dates!!

Then there was the young man who came from Pyeng Yang with a pack on his back, whom we found sitting outside of our school gate. One of the boys came to us while at the breakfast table and said, "A young boy, knowing Chinese well, wishes to enter the school." We told him that all the money was already allocated amongst the boys we had, no more could be found. The boys then asked permission for the lad to enter and they would take care of his food, each of them giving two spoonsfuls of rice so that he could be fed without further cost to the School. We of course permitted this. This boy was an earnest student and stayed with us for several years and—finally he became an assistant teacher.

Then he wanted his prospective bride and his sister educated so he went to Miss Doty and she took them into her school. They studied for some time and then went back home. Later Miss Doty wrote me that this boy

had said he was taking his bride to America,—though unmarried. We of course stopped this and explained that they must be married first,—and we married them.

In America Mrs. Drew took them into her own home and taught the wife how to cook. The young man found a position and went to night school. Then a group of them decided that they would organise a Society for the Education of Korean Boys. They did so, collected money, and received boys from Korea and got them positions and also sent them to night school. They prepared them for college and got positions for them in college to help them through. Then the young men of Korea got together and organised a government something like the Russians are doing now. This young man whose story I have told, became Secretary for the Interior. I do not know what good it has been to him but he was a very valuable young man.

Mrs. Swallen

It seems absurd to reminisce about forty two years in five minutes!

First, as I look back over our stay in Korea, our work has been a triumph of faith. God has led us every step of the way.

We came to Seoul in 1892 and were here two years, learning the language. Very well I remember the morning that we arrived. We stayed with Mr. and Mrs. Gifford and they brought a teacher in and said, "Talk to him!" We did so and he answered. We would write down in English what we got—and so we began!

After a number of months we moved down to Moon Dang Po. We passed there yesterday but did not get off. We were sent to Wonsan where we were five years; it certainly was a great pleasure and opportunity that we could go over there and help begin that great work in the north east. As I think back over the five years spent there, it was a great opportunity and a great joy to meet those dear people and give them the Gospel.

Then Dr. and Mrs. Gale soon went over to Japan to have the Dictionary printed. We had few books in those days and had to depend upon our teachers. I remember I used to study with my teacher by the sentence method. I would like to advise new missionaries today to take up that system and study it. It is hard but it certainly helps you.

We did not have cooks in those days who could go out and bring in somebody to help us when we wanted them. An amah was impossible to get so I had to have an old man. He was a crock seller; he had been carrying a load of those frail pots to market, fell down, broke them and was found sitting by the wayside by a Christian who came along and there preached the Gospel to him. We took him as our first servant; he was a servant in the house and outside of the house and helped in everything and

anything. Later he became an elder and one of the first officers in the Wonsan Church.

Then there was our cook, later. He became our Timothy. I taught him myself and he was a most faithful Bible student. In those days I could not go out and preach the Gospel on the streets and could not teach much Korean. I trained the Koreans in my home. There was Song Maria who has been a helper in the Canadian Mission for a long time, and many others. We had not only a fifteen minute class but we had prayers that would last until we could get some of the truth into them.

Yi Kui Poong came with us to Pyeng Yang. He later went to Whang Hai Do with my husband as his cook, and preached the Gospel. He would stay in the country when my husband came back—so as to be able to preach the Gospel. He became a helper and one of the first seven in the graduating class from the Seminary. He was chosen to go to Quelpart. So little by little I trained servants in my own home. Let the new missionaries try it out. Train your servants to be helpers and workers.

Then I found an amah in Pyeng Yang who helped me to raise my last two children; and she was a Bible student. She never went to Bible Institute but studied the Bible with me at home. I used to have her repeat the outline of the Gospels. She quit being an amah and the Women's Missionary Society chose her to go out and preach. Finally they sent her to Quelpart and she was there fifteen years preaching the Gospel, and still is preaching in the Pyeng Yang territory.

I could tell you many more such instances. We had an outside man and his wife who graduated from the Bible Institute. Each morning they came into my home and studied. God has blessed us all along the way and I can only give Him praise for all the ways that He has helped us these many years.

When we thought of retiring I said "Why, it is just like leaving our own children." The people of the sixty four churches in the Western Presbytery are our children in Christ and when I see them they are like our own children whom we have led to know the Lord. So if God spares us for a few more years we are still going to testify and still teach our servants in our own home that the Light of Christ may radiate from our home that those in it may come to know the Lord and take the message out to others. Let us be faithful in this work until Jesus comes!

Dr. Swallen

What man is there that can follow the King? But, who could follow the Queen? If you will bear with me for five minutes I want to say one or two things. I see Dr. Moffett looks at his watch!

"How did I come to Korea?" I came to Korea just as I got my wife,—

by the Hand of God. After I finished at the Seminary and was ordained I had to enter the hospital and was sick for many days. While there on my back a saintly man came into the hospital. I did not know him; he was one of the Holiness men. He did not say very much because I would not talk back. He asked me whether I was a Christian and I said "Yes". I did not like the question and the way he asked it. He asked me if I had the Holy Spirit and I said "Yes." I said that I was an ordained minister. Then he asked me a number of questions,—whether the Lord had ordained me? I could not answer. I did not like it a bit and would say nothing more about it.

That was the best sermon I ever heard for it went to my heart. "What kind of a man are you—going to Korea?" I knew then I should have the Holy Spirit in order to go to that land. I was a Christian before that but not much of a one. During Seminary I was afraid of being asked to go to Africa. One place I did not want to go to was Africa, although I did want to go out to the heathen. I got a paper with an article in it by Dr. Moffett and I felt that Korea was where I wanted to go. Then Siam came up and I wanted to go there. Then came Dr. Moffett and he clinched the question and I volunteered to go. The question was settled and I was happy. On the way out I had the conviction that the Lord was taking me out and I was in His hands.

I had the conviction from the beginning that no matter how poor the people may be they should be able to support themselves as a church. That was brought to my mind as a conviction although I did not know what they did out here. Now, after forty years here, I have no reason to change my mind on that subject.

There was an incident which some of you may have heard before. Over at Wonsan we had a little church with something like forty or fifty Christians. They had been taking up a collection every Sunday and we had gotten altogether something like ₩ 40. and they kept it in a box; someone was made responsible for it, among the elders. I was the only official member. They came to me and said "We want a church of our own. Take this ₩40.00 and let it out at 40 or 60% interest and we will soon have enough money to build our church." They felt it was quite the correct thing to do. I tried to make it clear to them that this was not right,—not according to the Word of God. They figured they knew more than I did however,—I was a Westerner and knew nothing about Korean finances. They finally took the money box and went away. They were all united on the question so I had nobody to go to. Mrs. Swallen and I talked the matter over and I decided that the thing to do was to pray and fast for two days and then on Sunday I told the church that the thing they suggested was a sin and there was no use of them coming to church to worship until they had repented. I told them to go home and

not to worship. They were not to gather together anywhere in groups but go straight to their own homes and read the Bible and pray until they repented. The next Sunday one after another came and broke down in tears and wept as I have never seen anybody weep. The whole church realised their sin and brought back the money box. Some one who visited us at the time said "Get the police after them". I said, "I would rather get the Lord after them!"

Mrs. Swallen took my story about Mr. Yi Kui Poong. He was a real gem—one of the first seven ordained and the first sent to Quelpart. He is still preaching and was Moderator of the General Assembly. Every man of the first seven ordained has been mentioned except Hong Nai Sa. He was once tied with the red string and taken out to be killed. He preached until he retired and is still living.

One more word. In Whang Hai Do in the north we gathered people together for prayer and study of the Word for a few days. We wanted to decide on our efforts for the coming year. There were a lot of places where we wanted to start churches. We asked the Lord for five points where He wanted us to start Churches. During the year, at every point a church was started!

In the Western Circuit where I worked for thirty years,—64 churches with 24 pastors, and two or three helpers each, are working. From the beginning I never had any money for helpers in that territory. The Church provided all the helpers. The Church and I selected them. They paid the money and I directed them. That was a beautiful, glorious work and it prospered. One time the pastor had a class of officers and together we made up a budget—so many helpers' support was wanted and the Church must find it. We lacked half the salary of one man and as I was shortly leaving for America and was touched with their efforts, I said, "Never mind, I will see if I can get that salary from America." I had hardly spoken when one stood up and said, "We have never been in the custom of asking America for our helpers and I do not think we should do so now". In five minutes we had the money guaranteed right there!

I realise how little, how insignificant, I have been in all this work when I look out and think of what the Lord hath done; but it has been wonderful; and He has been gracious to me and He has blessed us wonderfully and I will praise His Name as long as He shall continue to permit me to live. The Lord bless the work He hath begun! May He complete it at the Day of Jesus Christ!

4. FIFTY YEARS OF MISSION ORGANIZATION

PRINCIPLES AND PRACTICE

REV. C. A. CLARK, PH. D., D. D.

Mission work in all lands, and the work of all of the various Missions in Korea itself, have many things in common. It is the purpose of this paper, not to describe everything in connection with the Mission's Organization, Principles and Practice, but only such items as seem to us more or less outstanding and for that reason to be more or less the "secret", if there be any secret, of the great results which the Lord has given us in Korea.

As the program of this meeting shows, we are to have a number of papers covering certain departments of the work more intensively. There are many outstanding items in connection with the Educational and Medical work of the Mission, and particularly many in connection with the topics of Christian Training and Comity which really should be at least mentioned in this paper to make a complete picture, but we will leave those fields to others. Not counting those items, we believe that there are thirteen things regarding our work which are worthy of special mention.

I. From the beginning, nearly all members of the Mission have held notably conservative views on theology. The missionaries in their teaching have always laid strong emphasis upon the sinfulness of men, and the paramount need of getting rid of sin, and upon salvation through the blood of Christ alone. They have accepted the supernatural as presented in the Scriptures, and believe in the Bible as a book of authority. They have believed and still believe that the message of the Gospel is unique in the world, and that Christianity is not one among several coordinate religions "searching after God", but the one and final religion which, through revelation, has found Him. They have believed and do believe in the regenerating power of the Holy Spirit and in His transforming of men through faith. They have believed in the value and necessity of special times of revival in which so many of our Korean pastors have shown great power as leaders. They have had a strong conviction of the practical value of clearly defined, easily understood statements of doctrine, from Scripture, which our relatively untrained Korean leaders could accept and use as the basis of their own work.

II. The second outstanding thing in the work of the Mission has been its strong emphasis upon Bible teaching. The members of this Mission have accepted the Bible as a direct revelation from God, a Divine Book, and a book of authority. We believe that it contains a clear "saith the Lord." Because we have believed that, we have built our Church upon that rock.

The Korean Church is preeminently a Bible believing and Bible loving church.

The Mission believes that no young person and no old person can go very far wrong if they have taken the words of the Book deeply into their hearts. We believe that "the entrance of His Word giveth light" and we have seen too many marvellous transformations through reading of the Book to have any question in our minds as to its wonderful power.

III. The third outstanding factor in the work was the early adoption, under the Spirit's guidance, of high standards and ideals for the believers.

Dr. Speer, in his "Report of a visit to Korea" in 1897 (quoted in "Korean Church and the Nevius Methods" book p. 97) speaks of seven "Rules for Catechumens" adopted in 1894, which he found in use. Those Rules are in use today and include the following :

1. A high standard of Sunday observance. Those who do not keep the day holy in Korea are normally suspended from the communion table.

2. A high standard as to other forms of worship. No one who engages in the worship of ancestral tablets or countenances it, is knowingly baptized in Korea. There has been some controversy regarding the matter in Korea as well as in other Oriental countries, but this ruling has won almost the unanimous approval of all of the most spiritually minded of our Christians.

3. A high standard as to personal behavior. This is particularly in connection with the innumerable marriage tangles, and the use of liquor and tobacco. No one living in any sort of irregular marriage relations, and no one using liquor or having anything to do with its manufacture or sale, is eligible to be baptized.

4. A high standard as to personal religion, prayer life, and such things as family worship. The effort has always been made and repeatedly made to get a family altar set up in every home. It has been one of the main objectives of the General Assembly's Forward Movement Campaign of 1933. It is emphasized at weddings when young people are joining their lives for founding new homes. Success has not been universal, but there are altars in thousands of homes

5. There has been a high standard for entrance into the church as indicated above. There has also been a high standard of discipline for those who have grown slack in the performance of their religious duties. It takes from six months to two years to get into the Korean Church. The realization of these high ideals has been made possible by the catechumen system adopted in 1892 and faithfully worked till today.

IV. The fourth outstanding thing in the work has been the direct evangelism by missionaries.

1. Missionaries have itinerated widely and persistently to every corner of the field. In the Quarter Centennial Report of 1909, we read, "As early as 1891, they had travelled in every province in Korea and had made one exploratory trip to Mukden and across North Korea to Wonsan on the east coast and back to Seoul", thereby blocking in the whole field and outlining the problem to be solved. It will be noted that this was just seven years after the first missionary landed in the country. At that time, our legal right to travel thus widely away from treaty ports was very much questioned. At that time and on a number of occasions since, travel in the country districts has not been without danger to life. More than once our missionaries and Korean evangelists have been threatened with stoning or with death by firearms, but the itinerating has gone steadily on.

2. Not only for the itinerating missionaries but for every educational, medical, literary or industrial worker, the ideal of personal soul winning has been held up as a first duty and privilege. This work has been checked up and encouraged by the system of monthly personal reports to the stations and by the annual written reports required by the Mission and the Board.

3. All Bible teaching in schools and classes has been given with an immediately practical purpose. Each student has been urged to pass at once to his friends what he has learned. Students after learning even a little, have rejoiced to take part in extension Sunday Schools and the like.

4. Workers, Korean and missionary, have been encouraged to confidently expect immediate results from their preaching. The psychological effect of this expectation has been the actual realization of those results. Those who "expect great things from God, receive great things."

5. Although there have been many movements for improving the social and economic life of the people, items of which we shall speak later, they have always been accompanied by the teaching that only those who "seek the Kingdom and His righteousness" have the real foundation for enjoying the benefits from these other types of helpfulness.

6. Each year some new, widespread evangelistic drive has been made out into new areas. Evangelistic committees of the Station, of the Mission, and of the Korean Church have been continually on the alert to plan new movements. For the last ten years, largely under the leadership of Dr. W. N. Blair of our Mission, each year the General Assembly has planned some nation wide Forward Movement, and these have been richly effective.

V. The fifth outstanding item has grown directly out of No. IV and is the item of the self-propagation of the Church. There is little question that the peculiar genius of the Korean people has made it easier to secure self-propagation in Korea than in some mission lands.

Without doubt, it was the example the missionaries set at the very

beginning of the work, which started the custom and set the standard for preaching. By the goodness of the Lord, Scripture portions translated in Mukden and Tokyo were at hand when Dr. Underwood landed in Seoul in 1885. Scriptures and other books in Chinese were available in any quantity and usable in Korea. The missionaries could begin evangelizing at once and they did. The earliest believers saw nothing but active evangelism. All of the missionaries were evangelizers. It was natural to take it for granted that that was the regular thing for Christians to do.

Whatever may have been the reason, the spirit of witnessing certainly came down early upon the Church as it did in apostolic times and, from its first beginnings, the Korean Church has been an organization for personal evangelizing. In the homes, on the streets, in the marketplaces, everywhere, men told their neighbors how good the Lord had been to them and how wonderful His Gospel of salvation from sin was. It is no wonder that from 1897 to 1909, thirteen years, the average number baptised each year was equal to 30% of the total roll of the previous year. We wish that we might say that that rate had been maintained till now. It has not, unfortunately. The new civilization pouring in, political and a hundred other sorts of distractions, have slowed things down. Nevertheless, even today, the average believer is an evangelist. How often we missionaries are shamed by the passionate zeal and consecration of some of our Korean associates!

VI. Our sixth outstanding item has come as the natural outgoing of No. V. i. e. the Church has become a missionary-sending body.

The first missionary society in Korea was started by the women of Pyengyang City in 1897. The city churches there organized one in 1901. The Presbyterian Council set up a Committee on Missions in 1905. In 1907, when the independent National Church was founded, a great Thank Offering was gathered from all over Korea as an expression of the joy of the people over that event, and a missionary was sent out to the Island of Quelpart which was then practically a foreign field. The Church had only seven pastors at that time, but gave one to the "regions beyond." In 1909, it sent a second man to work in Vladivostock, and the same year another to work among the Korean students in Tokyo. As early as 1903, it had begun sending workers into Manchuria to care for the Koreans who had moved there.

In 1912, the General Assembly of Korea with seven subsidiary presbyteries was set up, and again a great Thank Offering was taken, and three Korean pastors with their families were sent as missionaries to work among the Chinese in Shantung, China. Our part of the Presbyterian Church of Korea is now sharing in the work for Koreans in Japan and in various parts of China. It has over 75 churches of its own in West and

North Manchuria. North, south, east and west outside the country, the Church's missionaries have gone.

Within the country, a large part of the churches have their local and district missionary societies. Most of the presbyteries have special committees pushing evangelism in the unreached parts of their own fields. The work of the women's missionary societies is particularly notable. They are working rapidly towards the time when they will have a society in every local congregation. They have already organized Presbyterian Societies in every presbytery, and those bodies send delegates to a nation wide Missionary Society meeting held just before General Assembly time each year, where they have reports from all of their districts and make plans for supporting various objects in the fields of the Foreign and Home Mission Boards.

The largest church offering of the year is taken in the fall on Thanksgiving Day. The next largest offering of the year is at Easter time. The Church has reached its highest expression and the Mission its highest point of principle and practice in this work for the "regions beyond."

VII. The seventh outstanding item and that for which Korea is possibly the most noted, is the degree of self-support which has been attained.

Let us first note the Mission's principles and practice and the facts as to this and then look at the reasons for it.

1. As to the facts, our statistician will give them in full and there will be more in the other papers. Let us mention just these :

1. As to church buildings, the first entirely built and paid for by the Koreans was in 1895, just eleven years after the first missionary came. Since that time, more than 1,500 other churches have been erected and not over twenty of them have received help from the Mission. Individual missionaries in charge of the congregations have contributed their personal private gifts as members of the congregations. In a few cases, in large cities, where sites are expensive, they have helped to secure sites. Those twenty churches helped by the Mission were given not to exceed one third help, and that because they had to be made larger than the local congregation needed in order to serve the missionaries as workshops, for large meetings, classes etc.

2 As to school buildings, at one time the Mission had nearly 600 primary schools. It now has about 200. It is interesting to note, however, that the present schools enroll about as many pupils as the 600 schools did. For the last twenty years, only two primary schools have received a subsidy, and that has now been withdrawn. All others have provided their

own sites, buildings and running expenses. The Church has maintained several schools of academy grade.

3. As to workers: We have now laboring in the districts where our Mission works, 316 ordained pastors, 400 unordained pastors, 272 men and 441 women district evangelizers under salary. Since 1892, though often one missionary has been working with or directing five to twenty five of these two sorts of pastors, except in a very few and unusual cases, no missionary has been permitted to pay more than two of the unordained ones at one time with foreign funds even though those funds were his own.

2. Suggested reasons for this success in self-support

1. When groups of believers have sprung up, as a matter of course, they have met first in some believer's home. Next they have adapted some dwelling, often only a thatched hut, for a church. As the numbers have grown they have erected larger and better buildings until we now have in large centers, great brick churches seating 1,500 or more. Self support in the matter of buildings has been possible because the work was allowed to develop normally, each new building successively being within the financial possibilities of the congregation gathered at that time. Many times we would have liked to see stately edifices as in Western lands, but we are waiting for the Korean Church to build them. They already have a few.

2. As to self-support of workers, it grew naturally out of the requirement that each individual Christian should be a soul winner. There were no ordained pastors from 1884 till 1907. Unordained men were used to do all of the work of pastors except that of admitting to church membership, and the administering of the Sacraments. Outstanding men or women in a given district were chosen by the people and their support was raised as a matter of course since they were doing the work which those choosing them hadn't time to do. When one church could not provide what was needed, the worker took charge of two or three or sometimes ten or a dozen churches going to them in rotation and preaching and teaching and visiting in the homes of each in turn. Now that we have ordained ministers, there are today far more pastors in the country looking after several churches each than there are with single charges. Nearly all of the pastors were helped through their seminary course by the churches, attending only one or two terms each year and serving the church the rest of the year as unordained pastors. They have been "trained while serving" the churches and are therefore men of experience when they graduate. It has not been necessary to subsidize theological students from Mission funds. The churches themselves have paid for training their own leaders.

VIII. The eighth outstanding item that we would mention is self-government. This came earlier than in some fields because of the growth in self-support.

1. The first attempt to form a body to govern all of the Church of the country was in 1889, four years after the first missionary arrived. This was to have been a union of the work of our Mission and that of the Australians. That attempt lapsed because the one Australian died.

2. In 1893, a council of all of the missionaries of the four Presbyterian missions in the country was formed as the Supreme Court of the Church. In 1901, though at that time there were but 5,118 baptized believers in the country, living in 326 widely scattered, unorganized groups, an average of fifteen communicants to a group, Koreans were admitted to the Council.

3. In 1907, all of the converts of the four Presbyterian missions working in the country were gathered in organic union into one national independent Presbyterian Church. At that time, there were but seven Korean pastors and forty elders. For twenty seven years now, the Korean Church has been fully independent and fully self governing. There is now a General Assembly with twenty four presbyteries. During the last twenty years, except for one year, all of the moderators of the General Assembly have been Koreans.

4. The problem of the relation of Western missionaries to the self-governing native Church has been difficult in many fields. From 1907 till 1922, by the expressed wish of the Korean Church, all ordained missionaries had a vote in the Korean presbytery although they retained their membership in American presbyteries. Since the new constitution was adopted in 1932, all ordained missionaries continue to have the privileges of the floor, but only those to whom presbytery has assigned work, have the vote. This is a special privilege freely granted by the Church. At any time, the Church is free to withdraw this privilege. Each presbytery, in choosing its delegates to General Assembly, selects from among its missionary members a number equal to one fourth of the number of its Korean delegates (if there be so many in the district). The missionaries so chosen have full membership with vote in the Assembly.

IX. The ninth outstanding thing in our work, of a character somewhat different from the others, is a matter of organization.

This consists in the various sets of Rules and By-laws used by the Mission starting back as early as 1891. At that time a strong Mission and station organization was set up, and rules enacted, requiring monthly meetings of stations, personal reports of all work done, audits of all accounts, joint planning of all new work, and uniform standards for taking in catechumens, baptizing etc. All requests for subsidies for items have been

carefully scrutinized by station and Mission committees and all available funds in the Board's grants have been carefully apportioned to the various pieces of work, and severe readjustments made every year. At each Annual Meeting, every item of work receiving subsidy has come under review and has had to show reason why its subsidy for the following year should not be reduced or wholly cut out. The detailed Rules of 1891 (given in full in "Korea and the Nevius Method" p. 75) cover all of these items and arrange for all control, going so far as to specify that no individual was to be allowed to use more money in his work than the estimates allowed.

Self support is always extremely difficult to attain on any field. It has failed in many fields because, after the whole Mission had planned for it and adopted it, a few individuals here and there have secured outside money and used it, or have used personal funds, thereby giving to the believers a leverage to force others in the Mission to subsidize.

X The tenth item which we will mention is territorial division.

This will be fully described in the paper on Comity, but it has been such a vital element in every phase of the Mission's life and policies for the last twenty five years that this paper would be most incomplete without a brief mention of it.

In a mission land, where a new church is being set up, where inquirers know nothing of comparative doctrines as yet, or of working methods, or of particular ideals or standards, between denominations equally evangelical, unrestrained competition is wholly a matter of loss to all concerned. The average inquirer, when he first comes in, has some ulterior or at least mixed motives. If not actually seeking worldly gain, he welcomes it. Without territorial division, self support becomes almost impossible, because he plays one church off against the others; self-propagation becomes difficult if one church pays for that work and another does not; high ideals, enforced by discipline, are impossible, for the disciplined man simply changes his church connection. Even theological positions are difficult to fix when the air is filled with denominational rivalry. By the grace of the Lord, Korea avoided all of this. Each in its own field, our two great denominations have been able to work out their own ideals, and each has been able to help his neighbor.

XI. Literary and publishing work as carried on in Korea has been somewhat different from that in other fields, and this is our eleventh item. In Korea, there has always been the closest of cooperation.

1. As to Bible translation and distribution: From the very beginning of the work, a Bible Committee composed of elected delegates of the Missions (and also now of the Churches) has had charge of all translation work, selecting the translators, and passing on the editions to be published and prices to be charged. The Missions have furnished the missionary

translators, and have paid their salaries. The colporters have been under the general oversight of the Bible Society Agent, but under the immediate control of the itinerating missionaries in whose fields they were working. These missionaries have paid the colporters' salaries with Society money, and have kept that work as a unit with the work of the Churches, the results of the colporters' work being at once absorbed by nearby churches.

2. As to other Christian books : These have been almost wholly produced by the missionaries or under their direction, and not by specialists set aside for this work but by those engaged in other lines who have produced the books for felt needs. There is an Editorial Board now in the Christian Literature Society but it, too, tries to produce books called for by the field forces.

As to publishing, practically everything used by our Mission is sent out from the one agency, the Christian Literature Society, which was founded by the missionaries in 1890 and entirely managed by them until ten years ago when Koreans began gradually to take part. It has been the task and glory of this Society to keep in close touch with the evangelistic workers, and supply their practical needs. It distributes its books through two or three hundred or more booksellers and bookstores throughout the country. There has been no waste and very little of duplication in supplying literature to the Churches.

XII. The Mission's more recent work of improving the social and economic life of the people is not so well known as its other lines. It is also outstanding, for reasons which I shall mention.

Through the early years of the Mission's history, the fruit growing on many Mission compounds and Dr. Graham Lee's instruction in the erection of large churches and other buildings is worth mentioning. As a matter of fact, getting a man converted so that he stopped wasting his substance on drunkenness and gambling, and turned to sobriety and honest labor, is an immeasurable help in itself to the social and economic life of the people.

Life was relatively easy, however, thirty years ago. The old feudal system still remained in part. One might have to become a 'hanger-on' of the establishment of some nobleman in order to make a living but there seldom was any real starvation. Since annexation, the tempo of life in Korea has quickened terribly. A half million Japanese have come in. Multitudes of small farmers have lost their lands to great land companies or to money lenders. Factories are arising everywhere with all of the tenseness of a factory civilization.

The Mission has never been indifferent to these things. When it started its first school in 1886 and its first academy in 1899, it began to teach the dignity of labor. Every academy has had its work department. There are

many men today making a good living in all parts of Korea with skill acquired in our school shops. This is notably true of that goodly company that Mr. McMurtrie has been steadily for twenty years graduating from the Pyongyang academy shops. In 1902, our Board Secretary, Dr. A. J. Brown, after his visit here wrote of the Pyeongyang school, "Every boy in the school works half of each day in the work department. Roadmaking, straw rope and shoe making, book binding and printing keep them busy."

In 1918, however, the Mission realized that it must do more to help ease the increasing economic strain upon the Christians, and it asked the Board to send out a farming expert. In 1920, Mr. Lutz came, and in 1922, began his work. For twelve years, under his direction, or working in campaigns with specialists of other missions, we have had farm institutes and classes by the score, apple culture, raising of oats for breakfast foods, experimentation with sheep raising and milk pasteurization, testing of soils, chicken and rabbit raising, all sorts of animal husbandry, manufacture of a-dozen sorts of Morning Calm foods, canning of vegetables etc, now all heading up in the Agricultural Department of the College.

XIII. Our last outstanding item is "Devolution."

The success of any Mission's work depends on whether it can make itself dispensable. There must be an increasing of Korean leadership and a decreasing of that of the missionary.

The first steps in that direction were taken in 1901 when Korean leaders were taken into the Presbyterian Council. A long step forward was taken in 1907 when the independent National Church was set up under its own controlling courts. That process has continued steadily up till today. There has never been a movement among the Koreans with a view to demanding from the Mission more control. It has always been offered them before they sought it.

In 1913 and again in 1916, we asked the General Assembly officially as a missionary body if they did not think that it was time for us to withdraw from attendance upon the presbyteries and the Assembly. Each time the Assembly voted the overture down. There has never been a request from the Koreans to become members of the Mission. There was no reason for their wanting it when the main seat of authority in things which concerned them was in the church courts and not in the Mission. They have never asked us to put our evangelistic funds with theirs that the combined fund might be administered by a joint board. Ecclesiastically, devolution was made complete in 1907. Since then, the Church has increasingly controlled and directed church matters, taking over responsibilities which missionaries used to carry. The Mission has looked after the diminishing number of matters that concerned missionaries only.

Devolution of institutions is the hardest thing and the greatest test of any form of organization, principles and practice. To prepare for it, in 1922, the Mission worked out and published a complete plan divided into practical stages for execution. The plan is given in the Mission Minutes 1922 and is quoted in full in "The Korean Church and the Nevius Methods" p. 221. It provides for a gradual turning over to the Korean Church of all of our institutions, educational, medical and evangelistic. Following that plan, we are already actually in the process of turning over our property in the case of the Boys' Academy in Syerchun. In all other institutions, joint Boards of Directors are in full and real control. These institutions will not all be turned over this year or for many years to come, for the Korean Church is in no position to take them, but the plan for turning them over was adopted fourteen years ago, and we are following it.

Conclusion : We have named thirteen items of Mission Organization, Principles and Practice in Korea which we believe are to some extent distinctive and perhaps different from things in some other fields, and which have had much to do with the success in this country. In closing, however, we wish to clearly and unequivocally disavow any claims to special wisdom or skill on our part in bringing these results.

We had no catechumens before 1890, and no plan for setting up a catechumenate. That year Dr. Nevius made some suggestions, and that year all at once a number of new believers came in. They were so lacking in the rudiments of knowledge of the faith that they were assigned out to various members of the station to be taught. Dr. Moffett in the Quarter Centennial Report writes "We had no thought of a permanent catechumenate then, but, in 1891, we reported fifteen catechumens, and the idea developed, and, in 1893, catechumens began to be publicly received and enrolled in Pyengyang, and after six months were baptized."

It was from no merit of ours that the missionaries in Mukden by the help of the British and Foreign Society and the American Bible Society in Tokio had translations of the Gospels made and printed before our first missionary arrived so that he had tools at his hand at once for the work. That was a leading of the Lord.

Starting as we did several decades later than our neighbor missionaries in China and Japan, we had all of the advantage of their experiments and their experience. The Korean Church and the Korea Mission can never repay the debt which they owe to Dr. Nevius for the visit which he made in 1890 and the counsel which he gave them then by word of mouth and which he gave later through his little book. That book was the early primer of organization, principles and practice of this Mission.

DISCUSSION

Romig : Could we have a little more information on the subject of the catechumen and the preparation of the catechumen ?

C. A. Clark : Anyone applying to the Church to become a catechumen must put away definitely all connected with his past sinful life—all flagrant sins must be abandoned. If he becomes a catechumen, he must be that for at least six months. My own practice is at least one year.

Romig : Have you definite classes for the training of the catechumen ?

C. A. Clark : This is supposed to be done by the Korean pastors in authorised places. I had classes of my own in the early days where I taught them. We have a special book for catechumens prepared by Dr. Moffett. Last year Mr. Soltau also prepared two books, brought up to date, for the use of catechumens.

W. M. Baird : May I answer Mr. Romig's question ? According to our custom here in Korea, practically all our Christians attend Sunday School each morning. At most of these churches there are teachers qualified to teach except in the very small places. Our objective is to teach them all we can as soon as we get them. A person must show a record of at least six months attendance at the Sunday School class before he is accepted as a catechumen.

C. A. Clark : Most of the Sunday Schools are divided and graded. There are three books provided for the use of new believers,—covering a three year period of study.

Moffett : One valuable feature of the catechumen system is the public reception of catechumens. The name is called, the individual rises and certain questions are asked and then they are enrolled as catechumens.

Mitchell : I would like Dr. Moffett to give some of the questions.

Moffett : 1. Do you believe in the living and true God and putting aside all worship of spirits and idols will you worship Him only ?

2. Do you accept the Scriptures as the Word of God and promise to study and obey them ?

3. Do you accept Jesus Christ as your Saviour and Lord and promise to obey His commands and pray for the guidance of the Holy Spirit ?

4. Do you promise to observe the Sabbath Day and attend Church services ?

Koons : We have more catechumens in the Presbyterian Church than ever before. The number has been increasing steadily during the last three years until now there are 35,000.

Bruen : My own experiences show me that when I advise catechumens to buy the required book for study they are only too glad to do so—paying the required three sen, no matter how poor they are.

5. FIFTY YEARS OF CHRISTIAN LITERATURE IN THE KOREA MISSION, PRESBYTERIAN CHURCH, U. S. A.

REV. HARRY A. RHODES, D. D.

In undertaking to give a Christian literature to Korea, we have not realized, that until recently Korea was the "possessor of the greatest literature in the world". This claim is made by Dr. Gale and he substantiates it by saying that it was a "literature embracing the widest range of experience and the longest reach of time." Dr. Gale quotes passages as regards God, behaviour, contentment, history, literature, travel, etc., to show that in content also, the literature is as good as the best. The literature of Korea spans a space of five thousand years. Until recently the Korean scholar could read in Wunli with ease, the literature of 200 B. C., although he had never seen it before. In Korea therefore, the missionaries found a people who venerated the scholar and books, and whose literati at least were familiar with thousands of years of history of both China and Korea and with the wealth of literature of both countries. To this background the missionaries undertook to add a Christian literature. It was both a great opportunity and a great responsibility.

Since the missionaries came to preach the Gospel to all classes of the Korean people, naturally they (the missionaries) wished to produce a Christian literature for all classes. With thanks to some of the great scholars of Korea's past, this was possible by printing books in Eunmun, the Korean alphabet. Although the alphabet was produced by the good and scholarly King Se-jong and his associates in 1446 A. D., yet the scholars neglected it and it lay practically in disuse until the Protestant missionaries came. The scholars could read and write the Chinese characters and literature, and to do so put them in the scholarly class above the common people who could not. The vision of the inventors of the alphabet, to have a literate people, had been lost.

Not all the missionaries, perhaps, realize how wonderfully constructed the Korean alphabet is. With a basis of philosophy and music, it is often described as "one of the most perfect alphabets in the world". Dr. Gale, Mr. Hulbert, Dr. Reynolds and other have written at length about the history, construction, and perfections of this alphabet. Dr. Gale quotes Dr. Grenfell as saying that it is "the only alphabet I know that was made straight out of the blue". It did not grow by evolutionary process. It was deliberately planned and invented by literary masters.

Even before the first Protestant missionaries arrived in Korea, Dr. John Ross in Manchuria and a Korean Christian, Rijutei (Yi Su Chung) in Japan had begun printing the Gospels in this Korean native script. This common,

easy-to learn, written language, became the vehicle for popularizing the Christian message among all classes. It had not been widely used during four centuries since its invention and years hence it may again fall into disuse, but for fifty years at least it has been possible to have the rapidly growing Korean Church, literate from the first. Before schools giving a modern education were extensively established in Korea, the women, children, and ignorant men in the Church who had never had the advantages of even an elementary education, were soon learning the Korean alphabet and reading the Word of God and other Christian literature. New missionaries also after a few lessons were able to read and write the alphabet and thus pursue their language study. The Korean written script therefore has been of incalculable benefit in the Christian propaganda and particularly in the production of Christian literature.

Literary work in the Mission began almost at once. In less than two years after the arrival of Underwood and Appenzeller, their translation of the Gospel according to Mark was published; one month before, in February, 1887, the Bible committee for the translation of the Scriptures was formed; the first tracts were issued in 1888; in the following year (1889), Mr. Underwood's Introduction to the Korean Language and his two dictionaries were ready for publication, within four years after his arrival on the field; Mr. Gale began his dictionary in 1891 within three years after his arrival in Korea; and the first meeting to organize the Korean Religious Tract Society (now the Christian Literature Society) was held in 1889 which was just four years after the arrival of our first missionaries. This was ambitious work for a group of young missionaries who did not claim the "gift of tongues" and yet who found it necessary to make an attempt at literary work before three years language study had been completed.

It must have required "nerve" to be pioneers in the preparation of language study books with no helps at hand except the work of the French Catholic missionaries for those who could read French. And yet our early missionaries did their work so well that during the years since, there has been a demand for second and third editions. In 1914, Dr. H. G. Underwood revised and enlarged his "Introduction to the Korean Spoken Language". Before his death in 1915, he began the revision of his "English-Korean Dictionary" which was completed by his son Dr. H. H. Underwood and published in 1925. Dr. Gale's Korean Grammatical Forms which was first published in 1893, was revised in 1916. Mrs. Annie L. Baird's Fifty Helps for the Beginner in the Use of the Korean Language which was first published in 1897, is now being sold in the sixth edition. Dr. Gale's Korean-English Dictionary which was also first published in 1897 was revised and enlarged in 1911, and again in 1930, until it is now a book of 1,780 pages and 80,000 words. The

second revision was completed by the Rev. A. A. Pieters. These have been the main grammars and language helps throughout the history of Protestant missions in Korea.

Our early missionaries found it necessary also to produce text-books in arithmetic, history, English, botany, zoology, medicine, etc. Some of these were published and some were issued in manuscript form only. The need for these ceased as government text-books were published and as Korean students learned to use text books in English and Japanese. For a number of years however, Drs. Avison, Sharrocks, and Wells produced text books in medicine; Mrs. Eva Field-Pieters, Mr. and Mrs. E. H. Miller in arithmetic, geography, and U. S. history; Dr. Gale a series of readers; Dr. Wm. M. Baird in grammar, physical geography, astronomy; Mrs. Annie L. Baird in zoology, botany, physiology, and universal history; Mr. Mowry in animal life, plant physiology, anatomy, and physiology; Dr. Bernheisel in logic, etc. Nearly all of these text-books were translations of standard works.

With the exception of language helps and text-books, the bulk of the literature produced by the members of the Mission was avowedly for the purpose of Bible study and Christian propaganda. A first and major effort was the translation of the Scriptures into the Korean language. This was done in cooperation with three Bible societies and in recent years with the British and Foreign Bible Society. In February, 1887, when the permanent Bible Committee of representatives of different missions was formed, the Rev. H. G. Underwood was elected as Chairman. This committee appointed a Translating Committee of which he was also a member. In May, 1893, the organization was changed to a Permanent Executive Bible Committee, and a Board of Translators which organized in October of that year. Dr. Underwood continued as chairman until the time of his death in 1916. He was on the committee therefore for twenty nine years. Dr. J. W. Heron was also a member and upon his death in 1890, was soon succeeded by the Rev. James S. Gale who continued a member until 1923 or a period of over thirty years. The Rev. A. A. Pieters became a member in 1906 for a few years and again in 1926 until the present. The Rev. W. M. Baird, Sr. was a member of the Board of Translators from 1922 until his death in 1931. The Rev. Cyril Ross was a member for a brief period from 1926, and during the last few years, the Rev. W. M. Baird, Jr. has been a member. Thus seven members of our Mission have had a part in this important work. The translation of the New Testament was completed in July, 1900, and of the Old Testament in April, 1910.

Basing an estimate upon available statistics, the distribution of the Scriptures in Korea counting the whole Bible, Old Testaments, New Testa-

ments, and separate books (portions), during fifty years reaches the sum total of the present Korean population of the country or twenty million copies. With the help of Mr. Hugh Miller of the British and Foreign Bible Society, this estimate is made up as follows; of the Ross translation, 15,690 copies; of the Rijutei translation, probably 1000 copies; 2,379,743 copies by the American Bible Society in eleven years; and 15,760,900 copies by the British and Foreign Bible Society and the National Bible Society of Scotland. The total of over eighteen million copies is marked as "incomplete" and to this total must be added the circulation for 1933-34.

Back of the work of publication and distribution of twenty million copies of the Scriptures and Scripture portions, was the laborious work of translation. This impression of laboriousness is deepened when you examine two large volumes of the minutes of the Board of Translators as it was my privilege to do recently. The Board met twenty nine times on Matthew alone. Think of 555 meetings of Underwood, Gale and Reynolds in three years and six months from October, 1902, till March, 1906. Dr. Gale in a letter dated, Feb., 18, 1934, mentions some of the difficulties of translation. He says, "You inquire as to the early days of translation and their problems. We had before us the task of putting the Bible into Korean, a difficult task seeing the variety of ways in which the habit of the scholar contrived to record his thought. His first way of course was the Chinese. To him that was the basis of all written language. Our task, however, was Korean pure and simple both as to language and letter. How to get the scholar to come down from his high-falutin phraseology to the simplicity of common speech was the labor of years. To express thought in a form as nearly as possible in accord with the spoken language seemed to him most uncalled for and quite absurd.

"The Classics which had been done into Korean years before, though cast into somewhat of native form were almost as hard to read as the Chinese itself. To pull away from this stiff and unnatural style and make the book speak Korean was the one thing needful. Luther once remarked, 'I will have my Bible speak German, not Latin.' Quite right. In this struggle after simple speech I one day thoughtlessly inquired, 'Will Disappointment's mother (Supsupi omoni) understand this?' It rather irritated the scholar, Mr. Cho, who arose and said, 'Does Gale Moksa imagine that he can put everything in this book into such form that the ordinary Korean woman will read and understand it? If so, alas, for his knowledge of things Korean and all that the language stands for.' Mr. Cho was quite right according to the times in which he lived. He answered a fool according to his folly. Still little by little, we did go a long way toward nearing the ordinary speech with our book work. I used to

feel impatient at such forms as the *karatais*, the *haturas*, and the *hananiras* (reading forms) and wondered if we should ever get rid of them. To illustrate my hope, I once wrote a short story in a pure conversational style which I passed on to the *Christian News*. It was published and I believe caused somewhat of a shock which finally subsided into a smile that reached all the way from Euijoo to Fusan. 'Such an absurd notion' said the smile, 'to think that language could be put "squat" down on a page just as it leaves the lips of the speaker.'

The letters too, the Eumun, when first invented in 1446 A. D., were so frowned down upon by all the literary gentry of the land that they fled from sight and hid away in their holes and corners for nearly four hundred years till we Christian missionaries came. Then they marched timidly out and began their real work for the Bible Society and the Christian Literature Society.

The scholar was our only standby and a wonder he was indeed. When I think of three men, just ordinary good scholars, being called on day after day to answer for any one of the meaning of fifty thousand words, unrelated to each other, with the questions. 'What does it mean? Give an illustration, please, of how it is used,' I am more impressed with their real scholarship. But alas, all are gone, now, the scholar and his scholarship. But it was an honest effort we made, we and they together, and it has had its part, its place. I look to meet many of the scholars of the East in that bright world whither our softly moving express train is bearing us. What shall we talk over there? The difference between Chooja and other schools of interpretation? I wonder!

The smiles and friendships of those forty years, how wonderful they seem. Still they are by no means lost in the abyss of time. If that were so, life would be a mockery, and nothing that the Lord rules over and stands responsible for, ever ends in mockery. Its intent is, life evermore." Thus we have let Dr. Gale speak out of his almost forty years of experience in the field of literature. His list of translations and of books, both in Korean and in English, is longer than that of any other missionary to Korea. Both among Koreans and Occidentals he is regarded as a scholar, whose literary output has been a powerful factor in the Christian movement in this land.

Drs. Heron, Underwood, Moffett, Gifford, Gale and soon, Dr. Vinton, were prime movers in the formation of the Christian Literature Society. Both Dr. Moffett and Dr. Paik give Dr. Heron credit for originating the idea to form such a society. An informal meeting was held in Mr. Underwood's home in October, 1889.

When the Fifth Annual Report was issued, Messrs. Baird, Gifford, and Underwood were officers, and C. C. Vinton, M. D. was acting as the

"Custodian" of the Society's publications which at that time numbered but twelve, and of these, seven were written or translated by Messrs. Underwood and Moffett. The first publication in 1890 was a translation by Mr. Underwood of Griffith John's "Salient Doctrines of Christianity." This and Dr. Milne's "The Two Friends" which was translated by Mr. Moffett, were the only booklets among the first twelve publications; the others were sheet tracts.

Dr. Vinton in a recent letter tells of some of his experiences in connection with the work of the Society as "Custodian." He writes, "There were, I think, just seven publications of the Society's list when I took charge. I was called on at first, once or twice a month, to hand out a small supply of literature to some missionary, and usually these were asked as a free grant. The stock easily found quarters in one of my out-buildings of a single kan (room). During the first year of my incumbency, Gale's translation of Pilgrim's Progress was printed and issued, considerably increasing our sales. For many years we issued in December a 'calendar' of one sheet, selling for one poun (cent), and many thousands of these were distributed through various agencies. They kept the Christians straight in the main as to the occurrence of Sundays, and they contained some straight preaching which surely bore fruit.

Mr. Appenzeller, Mr. Jones, and Dr. Moffett were among the most zealous workers for the Society. In this relation too I should not forget Mr. Fenwick. Dr. Underwood was always a mainstay.

During my secretaryship, most of the proof reading fell to me and I have spent many nights over it until late hours, which certainly was trying in the rainy season, when one hand had to be devoted to the handkerchief which wiped the perspiration off my face and neck at half minute intervals. From 1901 on, I suppose I averaged at least three hours a day at work for the K. R. T. S. (Korean Religious Tract Society). In 1905 we had accumulated a really large number of excellent manuscripts for which we had no funds to publish. Examiners, missionary force, and native Christians were plying the Executive Committee with demands for their issue. It was decided to appeal to the supporters of our several missions in America, and I was selected to carry the request. I left Seoul on this errand on Dec. 18th, 1905, and reached New York early in February, 1906. Three months were spend in diligently canvassing every apparent source of financial supply.....But I failed to raise even half the thirty thousand dollars asked from givers outside the clientele of our Board. Consequently our adequate plans failed of realization.

When I left Korea, several "godowns" were required to contain the stock of the Society. We had opened some years earlier the salesroom on

the West Gate street near the big bell, and annual sales amounted to some thousands of dollars. During the years that I kept the records, the Society owed much to the faithfulness and devoted service of my so called teacher, Yi Chang Chin, who was one of the graduates of our early orphanage school." Dr. Vinton's account of this humble beginning is all the more interesting when placed over against the present Christian Literature Society with over four hundred members. From a "go-down" of one room the office space of the Society has expanded to the present fireproof, modern three story building, costing \$60,000. Instead of twelve titles at the end of five years, there are now over six hundred titles. In 1900, ten years after the Society was founded, the total sales amounted to 90,743 books and tracts. In 1933, the total distribution was 2,841,000 copies, not counting the special edition of 1,400,000 copies of the booklet, "The Life of Christ." In 1894, the total income was less than one hundred dollars a year. Now the income is fifty thousand dollars at the normal rate of exchange. The circulation of the Society during more than forty years of its history has averaged more than a million copies a year. The largest out-put has been in sheet tracts and booklets, Sunday school helps, and song books. It has been estimated that during thirty nine years (1890-1929), the Christian Literature Society published 420,000,000 pages, which was twenty one pages for every Korean man, woman, and child. As a Mission we have had a major part in the work of the Society in annual appropriations for the salary of the General Secretary and for the work of the Editorial Board. We assigned Dr. Gale as a member of the Editorial Board until his retirement, and the Rev. N. C. Whittemore to the Society as Administrative Secretary in which capacity he has been serving since 1929.

Last year (1933) over two million tracts were sold plus over a million more of the special edition of "The Life of Christ." The Rev. F. S. Miller alone has written more than twenty five tracts. He has written and distributed so many tracts that he has been called, "the Apostle of the Sheet Tract." Other members of the Mission who have written a number of tracts each are Drs. H. G. Underwood, W. M. Baird, Sr., Dr. S. A. Moffett, Dr. W. N. Blair, and Dr. W. L. Swallen.

The sale of Sunday School helps has often reached from fifty to sixty thousand copies a year. In the production of these helps, Dr. Holdcroft as General Secretary of the Sunday School Association has had a large share. Others who have written Sunday school lessons and helps are Drs. Swallen, C. A. Clark, Walter Erdman, and Messrs. Pieters and F. S. Miller.

One of the first needs of the new Church in Korea was the translation of hymns. Dr. Gale once remarked that all the hymns that were being sung by the Korean Church, came over in a boat, meaning of course, that the hymns

now being used by the Korean, have all been translated from the English. An attempt has been made to have original Korean hymns, and hymns with Korean tunes, but as yet with but little success.

With a rapidly growing Christian constituency from the first, it was urgent that the missionaries translate hymns at once. There were several early hymn books- the Chan Yang-ka by Mr. Underwood and the Chan Mi-ka by the M. E. Mission in 1895, and finally the union hymnal, the Chan Song-ka, some ten years later. This union hymnal ran through forty editions and 850,000 copies were sold. The new revised hymnal appeared in 1931, but as yet it is not popular in the Korean Presbyterian Church.

The Rev. F. S. Miller in an article a few years ago (*Korea Mission Field*, 1930, p. 189) tells of some of the difficulties experienced in translating hymns. He says, "Many of the first hymns used were translations.....into Korean script from the hymn books of China, and were full of Chinese derivatives which even Korean experts found harder to understand than the original ideographs. These hymns were written in the ordinary Korean eight foot trochaic, a meter that fits no Western tune, because all our long meter hymns are iambic. "Even when the hymns were rewritten in iambic, it was found as he says that "the Korean language is not adapted to iambic meter, few words having the accent on the second syllable. "It was found also that it usually takes two lines of Korean to express the content of meaning in one line of English. The use of honorifics presented another difficulty.

Finally Mrs. Annie L. Baird led the way out of these difficulties in her translation of the hymn, "Jesus Saviour Pilot Me" by writing it in easy vernacular that fitted the music and was easy to sing. It was an adaptation and gave the spirit of the hymn rather than attempt to include all the meaning of the original. As Mr. Miller says, "The success of this hymn encouraged Mrs. Baird and others to imitate its good qualities."

When the first union hymn book (Chan Song-ka) was compiled, Mrs. A. L. Baird and the Rev. F. S. Miller were our Mission representatives on the union committee. Mr. Miller gives a list of twenty three hymns that he translated and says that there may be others; also he says, "I translated about forty of the M. E. Hymns that we used." He gives Mrs. Baird credit for having translated "more than any one else." Mrs. Baird gives the number as fifty six. The Rev. A. A. Pieters translated about ten of the Psalms that were used. In the revision of this hymnal that was published in 1931, Rev. Mr. and Mrs. William C. Kerr and Rev. W. J. Anderson worked with the committee. The editing, particularly of the music edition, was done by Mr. and Mrs. A. A. Pieters.

A very large proportion of the literary productions of the members of

the Mission was in response to a need and a demand. In Korea, churches and schools have multiplied rapidly; there has been an urgency to preach the Gospel to a people who were eager to hear; much of the missionaries' time has been given to the instruction of converts, teaching in Bible classes and Bible institute, holding evangelistic meetings, and attending to the work of organization. Consequently literary work was not undertaken by many and then for the most part to supply the tools that were needed.

Quite a number of the members of the Mission have been connected with publications in Korean and in English that appeared. Dr. H. G. Underwood with Dr. Vinton as business manager, was editor of the first church newspaper in 1897. Some years later Drs. Underwood and Gale were editors of a church newspaper (by this name) under the auspices of the Mission. Both Drs. Gale and Rhodes have acted as editors of the present church newspaper, "The Christian Messenger." During the years, 1917-19, Dr. Gale was a member of the Editorial Board of the Korea Magazine in English. At the same time he was also editor of "The Bible Magazine" in Korean which was sponsored by the Rev. R. A. Jaffney of China. For a number of years Dr. Wm. M. Baird was the editor and Dr. C. A. Clark is still the business manager of the Theological Review. "The Korea Field," a missionary magazine in English, was begun in 1901 with Dr. Vinton as editor. Four years later this was combined with the "Korea Methodist" into the present "Korea Mission Field" with Dr. Vinton as one of the editors. Miss Katherine Wambold, Mrs. L. H. Underwood, Rev. A. F. DeCamp, and the Rev. William C. Kerr have been editors of this publication of which also Mrs. Sadie Hirst was associate editor in 1905-06, as is also the Rev. R. C. Coen at present. For several years, the Rev. W. J. Anderson edited "The New Life" (Chin Saing) magazine for the young people of the Christian Endeavor; Dr. Holdcroft, the "Sunday School Magazine"; and the Rev. F. S. Miller, the "Broadcast" which was a Mission publication that gave periodically in English, news items from the different stations.

Twenty four books in English on Korea by eleven members of the Mission have been written—five by Dr. Gale, four by Dr. Allen, three each by Mrs. L. H. Underwood and Dr. Clark, two each by Mrs. Annie L. Baird, and Dr. H. G. Underwood; and one each by Mr. Soltau and Drs. H. H. Underwood, J. E. Adams, and W. N. Blair. The last two may be classed as booklets. The first of these was Dr. Allen's "Korean Tales" in 1888 which Dr. H. H. Underwood in his Korean Bibliography describes as "the first Korean stories to be put into English." In addition to the above, the Rev. F. E. Hamilton has written his book "The Basis of Christian Belief"; and Dr. S. L. Roberts his Study of the Lord's Prayer.

To the above number of books, must be added hundreds of articles for

publication by members of the Mission in the Korean Branch of the Royal Asiatic Society, the Korea Repository, the Korean Review, the Korea Magazine, the Korea Mission Field, the Missionary Review of the World, Women and Missions, and many other magazines and church periodicals. Dr. H. H. Underwood in his Korean Bibliography lists four hundred and four titles by ninety members of the mission up till 1930. This was fourteen per cent of the total number of titles in his article, by thirty three per cent of the total membership of the Mission up till that time. It is passing strange that of the eight members of the Mission who have written the most, seven of them arrived in Korea during the first eight years of the Mission's history. Out of some three hundred titles of books and pamphlets in English and Korean by fifty one members of the Mission, these seven produced one hundred and seventy. In other words, one-seventh of the members of the Mission who have been writing, produced fifty-seven percent of the titles. These seven are Dr. H. G. Underwood, Mrs. L. H. Underwood, Dr. J. S. Gale, Rev. F. S. Miller, Dr. W. L. Swallen, Dr. W. M. Baird, Sr., and Mrs. Annie L. A. Baird. They produced from twelve to forty five titles each. The other largest contributor since, is Dr. C. A. Clark with some thirty titles.

According to the last annual report of the Christian Literature Society, one-third of the honorary, life, and annual members, are or have been, connected with our Mission. From the first, some of our Mission members have been connected with its organization and work. Often the Society has expressed its appreciation of our Mission's co-operation, as in 1917, when the minute on Dr. H. G. Underwood's death reads, "More than any other name in days to come will that of H. G. Underwood be associated with the work of the Korean Religious Tract Society. At his home in Chungdong in Seoul in 1889, it was organized. For more than a quarter of a century he has been its good guardian, guide and friend. He helped greatly to keep its funds up to the mark; he was back of many of the manuscripts; he was full of large plans and hopes for the future. He believed with all his heart in it as one of God's best agencies for the uplift of the people. To tell all that he was to the Society, would be to write its history We shall ever remember his name, first on our roll of honor, and shall try to fulfill the ideals he stood for through the years that God may give us to labor by its agency."

Another agency that has been of great value in the production of literature, has been the Presbyterian Publication Fund. Upon inquiry as to how this fund was secured and has been used, the following reply was sent; "In 1907 Dr. Moffett secured from Mr. Lyman Stewart and Mr. Giles Kellogg of Los Angeles, \$6,000, as a fund for publishing evangelical and Christian text-books. Since then with this fund, the Mission has published in the neighborhood of one hundred titles and it now has fifty six titles about

5000 volumes in all. It has published many theological, seminary, and Bible institute text-books, and other books which have been primarily for the benefit of the Presbyterian Church. The fund has been so administered as to conserve the principal, most of its publications being sold to cover the cost of production so that the fund should remain intact."

In concluding this paper it is necessary to consider our present status and the future of our work as a Mission in the field of Christian Literature. The Korean language both written and oral is in a state of change so that its continued use for any length of time is somewhat in doubt. However there is a revival of interest in the use of the Korean alphabet in printing. The former way of writing the alphabet, called "Hankul" is being used to a large extent. Dr. Gale's former literary assistant, Mr. Yi Won Mo, a Korean scholar of the old school, has received a prize from the Tonga Daily for inventing the form of type that is used by that newspaper. This newspaper company also sponsors a movement throughout the country known as the Keimong Undong, by which the students in the higher and middle schools, teach the people, especially during the summer vacation, to read and write the Korean language. Other subjects are also taught.

Very few of the present active members of the Mission are engaged in literary work, and indeed it is very much more difficult for them to do so than in years gone by. And yet the need for Christian literature is greater than ever before. In the midst of this greater need we are somewhat confused as to our objective. A few years ago, Prof. C. C. Hah, Ph. D. criticized sympathetically the extant Christian literature in Korea, saying that it is regarded by the Koreans as missionary propaganda, that it is too doctrinal, that much of it is out of time and place, that it is too much outside the sphere of world knowledge, etc. This brings up the contention of even some missionaries who think we should widen our sphere in the production of literature and include much secular literature, written from a Christian viewpoint, that would be of interest too the great body of non-Christian Koreans. In Dr. Har's opinion, "there is a great deal of information regarding the Bible, and history, and generally accepted facts of science, that is being withheld from Korean Christians." This is too extreme a statement. Information is not being deliberately "withheld" though a conservative missionary and church leadership such as we have in Korea, may not be explaining fully all the modern and radical views. Probably the large majority of missionary and church leaders are still in agreement with the statement made in 1896 by Mr. Allen Kenmure, Agent of the British and Foreign Bible Society, when he said, "Christian literature must be the whole body of literature whose aim is to elevate, purify, and spiritualize individual, social, and national life

through the teaching and sacrifice of Jesus Christ." This is a broad enough foundation.

Several attempts have been made in recent years to evaluate the existing Christian literature of Korea and to state our needs for the future. A number of conferences have been conducted at the annual meetings of the Federal Council of Missions. The Findings of the conference on Sept. 19, 1927, stated that the Council had a strong conviction of the importance of Christian Literature, of the need of more Korean writers, of the inadequacy of the present methods of distribution, and of the desire of having more Korean members in the Christian Literature Society. Dr. C. A. Clark also read a paper on the "Distribution Problem", recommending more advertising, more colportage, and more book rooms. Two years later, the Rev. W. M. Clark, D. D., in an article in the "Korea Mission Field," gave a list of over fifty good books that were "available for country pastors." In 1931, the Rev. N. C. Whittemore reported that a committee had been appointed to make a survey of Christian literature with the purpose of mapping out the needs of the future. In September, 1930, the Rev. A. L. Warnshuis, D. D. addressed the annual meeting of the Christian Literature Society on "Some Problems of Literature" and recommended as the result of his observations in Korea that we re-evaluate both as to style and content our existing literature with reference to the changes now taking place in Korea; that we discover the gaps in our Christian literature and try to fill these; that we try to find the most likely personalities to produce what is needed and get them liberated to write; that we attend more seriously to the problem of distribution; that we appeal to the mission boards to give literature a larger place in their appointments of workers and in their appropriation of funds; and that in any forward movement literature campaign, we fully recognize the Koreans and work with them.

As a Mission we should encourage the few of our number who are qualified or can qualify, to give their time to the production of literature and set them free to do so. We should make larger appeals to our Board and constituency in America for our literature needs. We should support the program of the Christian Literature Society to have an adequate endowment so as to employ capable Korean writers. We should realize that from now on, the production of an adequate Christian literature is under present conditions in Korea, perhaps the most essential item in the program of the Christian movement in this land. Dr. Gale in addressing the congregation of the Union Church of Seoul on Christian Literature Sunday in 1915, said that if he were offered \$ 125,000 for preachers, churches, or schools, he would return it; but if it were offered for the production of literature, he would accept it. In seeking gifts we have not as a rule

followed his order of preference. Is it not time to do so now? We all profess to believe in the power of good Christian books. Let us act on that belief. Dr. Gale reports that in 1899, he gave Kim, the Chief of Police, a New Testament which Kim returned in a few days, saying that "the moral tone is certainly good." In 1903, Dr. Gale received a letter from Mr. Kim, stating "I have found out what you told me years ago, thank God." Released from prison at the opening of the Russo-Japanese war, Mr. Kim came to see Dr. Gale and said, "In prison, I read the New Testament through four times but found no relief. Finally one night as I was reading a sermon by Moody printed in Chinese, a great light and joy broke in upon me. My heart sang while my eyes flowed with tears. God had forgiven me and accepted me and my soul had found rest." This is one example of the power of the printed page in the Christian movement. During the past fifty years we have not been able to provide an adequate Christian literature. Now we are living in a time when the land is being flooded with all sorts of secular literature, when we have many Koreans with a modern education, when schools for all classes are becoming more general. It is a time when young educated Koreans have many doubts and are asking many questions. Surely it is a time when we need the best writers available, both among the missionaries and Korean Christians, to popularise the Christian movement. Let us match with brains and spiritual power, the challenge that faces the Church in this land. Fifty years ago the missionaries and the early Christians led in the new movement that was to make Korea modern. With a literate Christian constituency and with large numbers of well educated leaders in the Church, there is no reason for surrendering that leadership to non-Christians. One of the best ways of maintaining leadership is through a constant supply of the right kind of Christian literature that is both up-to-date and Christian, that has intellectual vigor and life giving power. As a Mission let us set ourselves to have our full share in a Christian literature movement that can touch directly and effectively all departments of our work and all classes of the Korean people.

DISCUSSION

Cook : I have listened to this excellent paper by Dr. Rhodes and may seem ungracious in suggesting that his paper as a whole gives too optimistic an impression of literature in Korea. He says they have the greatest literature in the world! Most of it is in Chinese and past the common people. My most obvious reason for this is that of twenty million people only a quarter of a million are purchasers of any Christian book.

Then—many of our titles are uninteresting. They fail to grip the Korean mind in these days. The material should be spiritual but given in

that form that will grasp the imagination of the people. It is too academic and not vital enough. One of the books that sold by the hundreds in our area is a book by Kagawa. We must not be too optimistic in the way we speak of our literature.

Downs : What guiding principles has the C. L. S. in its selection of books in this day and generation—that is, of modern literature?

Whittemore : As a general rule the books are proposed by the Editorial Board to the Executive Committee for publication. If you go back further than that I am not sure that I can give you a definite answer. I agree with something of what Mr. Cook has said. We have now a committee appointed and hope soon to be functioning, to direct us in our adoption and selection of titles, bringing them up more and more to the desires of the present generation. The committee is not yet functioning but just bringing suggestions. Just at present, the temporary situation is unfortunate. On account of shortage of funds we are publishing very largely books already used or for which we have promise of sale or subsidy.

Downs : In America today one of the chief points of criticism is the type and kind of missionary literature. I would be interested to know in order to satisfy some enquiring mind just what are the guiding principles with regard to selection.

C. A. Clark : Have you noticed the Catalogue the C. L. S. got out? It is interesting—is in English—and I hope our visitors will get copies. There are six or seven hundred titles given.

Crawford : I am wondering if it would be possible for someone to furnish the China delegates with copies of your books on the training of catechumens. I personally am trying to understand the situation here. It seems you are doing a great missionary work and could help us to more fully understand the question of training of catechumens. Could we know your own rules and in some way or other have copies of such as you have in English. I think a dozen sets would be enough. We could then go back to China better prepared to put some of these things over. We are now in the midst of a campaign for self-support. We do not want to be dependent on our note-books only.

Chairman : This is not a regular meeting of the Mission but I think it would be entirely in order for the Evangelistic Committee to give indication if they would accept.

Soltau : On behalf of the Committee we will make an effort to do so. Time is limited and we can promise nothing more.

Romig : In China the C. L. S. and the R. T. S. and R. S. combine with a large number of the Missions. Not allied to the Mission—someone is ap-

pointed to work in it. You appear to have more complete control of the work here than the people in China have.

Chairman : It is a more simple problem here. There are only six major Missions—four Presbyterian and two Methodist—actually only two denominations although there are subdivisions. Union is more simple.

Cook : One feature in practical union that has been put into effect is through the Hymn Book accepted by both Presbyterian and Methodist churches and naturally one translation of the Scriptures by the co-operating work of the B. & F. B. S. So often Christians coming into the Presbyterian church from the Methodist hardly realise they have changed as both denominations use the same Scriptures and Hymn Book. When they change denominations they feel at home because of the fact of one hymn book and one Bible.

Rhodes : Answering Dr. Down's question—we have many manuscripts submitted by individual missionaries for publication in Korean. These are either accepted, or not, on the recommendation of the Editorial Board. There is an impression that our selection of books is too narrow, that it does not cover a wide enough field of Christian Literature, and it is suggested we bring in a number of secular books having a Christian content. This may be valuable to the Korean Church but so far we have confined ourselves largely to the direct Christian books.

6. FIFTY YEARS OF WOMEN'S WORK

MISS MARGARET BEST, LL. D.

The Beginnings—Matt. 28:18-20

It is my privilege to write on the subject, "Fifty Years of Women's Work", by which we designate the part in the development of evangelistic work among women and girls taken by missionary wives and single women and their Korean associates in bringing the Gospel and its benefits to this secluded class of Korea's people.

To those missionaries who came as early as 1897, the period of the Mission's history from 1884 through the eighties and the first half or so of the nineties, was enveloped already in a glamour of romance that made the late-comers wish that they too could have been one of that little handful, chosen of God and filled with His courage to open up this remarkable land to the full light of the Gospel of Jesus Christ. In reading the history, one is struck with the patience, courage and wisdom displayed by the small group of missionary wives in the great heathen capital and their strong desire while mastering the language to proclaim and teach the word of salvation to the women and children of the city. They opened their homes to the few women whose curiosity overcame their fears and led them to the doors of the strange women from beyond the seas, gathered street children into Sabbath Schools and through them found access to some Korean homes, cared for the sick, and whenever a group could be induced to come, held Bible classes in their homes. In the midst of loneliness and oftentimes real danger, among a people who considered them unwelcome intruders, they never lost sight of the missionary motive, and by their interest and love soon won the friendship of Korean women and children.

In less than ten years, equipped with the language and in their hearts a vision of all Korea's women for Christ, some of them were found with several single women who had come to join the Mission, in the open country beyond Seoul's protecting walls and mountains, visiting small groups of Christians. Travelling was not unattended by peril in a region where the strong tides of the Yellow sea made the rivers and wide estuaries running far inland a venture to be feared, and the high dykes with their exceedingly narrow footpaths through the rice fields, a constant menace to the pride that goeth before destruction, or to put it more realistically, a good mud bath in the rice fields at the bottom of the dyke if the chair coolies lost their step. In these very early days there were dangers also from robbers and from undue excitement of the populace when they learned that the strange persons in their midst were women and not the foreign men to whom they had already become accustomed.

But what did all these things matter! The Gospel was being carried to the women of the country and was beginning to penetrate with light and new life, the seclusion that had bound them for centuries! It was the dawn time of the Sun of Righteousness in the Land of Morning Calm—the beginning of a New Day—and we rejoiced with our sisters of the Orient that it was so. Besides we know that Jehovah Nissi, the Lord our Banner, was with us as truly as He ever was with Israel. Our hearts trusted in Him and we were not afraid.

While the light of the New Day was dawning in the north, it had already begun to shine in the extreme south from Fusan as a center working inland as far as Taiku where Mrs. Wm. M. Baird and Mrs. J. E. Adams and a little later Miss Louise Chase gave freely of their strength to reaching the women of the large Fusan—Taiku fields. On the East Coast from Wonsan Mrs. James Gale and Mrs. W. L. Swallen were making similar efforts for the women of their province. This was the period of curious throngs of sight-seers for whom the missionary women threw open wide their doors if by any means they might find a way into the hearts of some and opportunities to present the Gospel.

By the closing years of the nineteenth century, just sixteen years from the arrival of Dr. Allen and Dr. Underwood in Korea, certain forms or methods of work among women were clearly established and followed in all places where Christians gathered in the name of Christ. Prominent among these methods of reaching unbelievers was the idea of its being the duty and privilege of all believers in Jesus to tell the Gospel story to unbelievers. Today we call it personal work and teach it from books and by practice to the students in our Bible institutes. But in those days the idea of proclaiming the Gospel to friends or strangers seemed to spring unbidden from hearts flooded with joy and thanksgiving for the blessings of the Gospel. To the missionaries who had never seen anything like it, the act seemed as spontaneous and inspired as the preaching of the apostles on the day of Pentecost.

Another plan was the systematic holding of Bible classes not only in the Mission centers but in country groups also, usually for a week at a time, to supplement the instruction women and girls received in their regular Church meetings for worship on Sabbaths and at midweek prayer meetings. Another prominent form of endeavor was the weekly class for the religious training of women catechumens who were taught in the Scriptures for a year or more after profession of faith in Christ, by missionary women and Korean Church officers before baptism was given to them.

No one can overestimate in its influence the part contributed to the church by its Sabbath Schools or more properly its Sabbath morning Bible schools for the women and girls of the churches. Here too, the Bible was

the center of the whole program, most of the hour being devoted to the study of the Bible itself, led and taught at first by missionary women and as time passed by some of the first Christian women who had been given special training for the important and blessed work of unfolding the treasures of the Word to young and old alike. These schools are managed and taught mainly now by Korean teachers with the Bible still the center and the whole church membership in attendance, even to the babies on their mother's backs.

The history of this period makes one great fact stand preeminent and that is that the Bible as the very Word of God to the world was eagerly accepted and believed as such by hundreds of Korean men and women and became the center of life, light, and truth and the charter for Christian service, benevolence and every religious activity, in the home, church, and school. Books might be written now of the social blessings that have come through the Bible, but over and above all such blessing come the supreme ones of peace of mind and happiness in individual hearts from believing in the Jesus of the Bible and in His blood-bought redemption and from following Him in love and faithfulness.

The Foundation

"For other foundation can no man lay than that is laid which is Christ Jesus." That the one only foundation was laid from early years cannot be doubted today. Whatever of wood, hay and stubble may have gone into the building to the sorrow and regret of many a missionary, there must have been enough of gold and silver and precious stones in the superstructure for this foundation to hold it true and steady through fifty years of strain and stress. That the first twenty-five years and more was not a bed of roses for Christian men and women, the reading of secular history gives abundant proof. Three major wars and conflicts only one of which was fought on Korean soil, involving the destiny of Korea and her people, occurred during this time. All led to national, social and economic changes in the lives of Koreans that kept minds in a turmoil of emotions and harried hearts that were suffering from a realization of national humiliation and often in want from material losses that came thick and fast upon them during these upheavals.

From what we have seen and experienced in our life time here, it is not hard to believe the tales that come to us of the exploits of Catholic Christians of the 18th and 19th centuries in Korea before the day of Protestant Missions began. The tales according to Dr. James Gale, read like those of the heroes in the eleventh chapter of Hebrews and like those of the first century Christian martyrs under Rome. This history explains

the martyr spirit we have seen in modern Koreans under trials, persecution and death.

Protestant Christians of a later date have not counted their lives dear unto themselves but have suffered loss of goods, shame, reproach, imprisonment, torture and death rather than give up their faith. They have spent little time in self-pity or in vain regret of their trials but many have gone on joyfully witnessing for Him. How much they owe to their martyred countrymen of the previous century we cannot say, but we do know that persistence, not untinged perhaps with obstinacy at times, and a willingness to suffer rather than yield to force and give up what they consider precious, are among Korean characteristics; but besides this, there is the power of the new life within many of them that has the faith to lay hold upon God's promises for this life and for that which is to come.

But what has all this to do with our subject? Much in every way, for it is the women, as well as the men, who have shown to us these qualities and characteristics in a marked degree. We have not found them supine creatures taking fortune as it comes and weakly bowing to it. Many of them are resourceful, capable in managing their homes, loyal and devoted to the interests of their families, successful in managing business affairs. Some of these qualities may be attributed to natural ability. In the case of many Christian women these native abilities have been purified and strengthened by their faith in Christ, and their love and desire to serve Him.

The Superstructure

The first decade of the twentieth century was epoch making in the history of our mission. New stations were established north and south. All stations, new and old, were sending urgent and pleading requests to the Board for reinforcements of the missionary group. In reading the annual station report of this time, one is struck especially with the urgent and insistent requests of the stations for single women to give much of their time among the great number of Korean women and girls coming into country churches. The Board and Church responded quickly and understandingly in this crisis and saved the day for Korea's women, as they have responded to similar calls periodically since that time.

This was the period of the Great Revival. In its purifying fires missionaries and Koreans, men and women, were ready to say, "Here am I, send me." The common aim was to reach all of the Christian constituency, women, men, and little children with Bible teaching. Hundreds of Korean men and women came to Mission stations bringing their food with them or money to pay for it. These classes proved so profitable for instruction and for fostering and cementing real Christian fellowship among Korean Christians that

they were held at the eager request of Koreans year after year and at last became a working plan of the Mission until this day. Koreans now take a large part in the teaching force and in the management. Today such classes are still attended, according to age and growth of stations, by 200, 300, 1,000, and the largest in history, 1552 women. With no deliberate idea or intention in the beginning, of building up a system or comprehensive plan for it, the women missionaries found that in this first decade of the present century they had already developed several effective agencies for carrying on their part in the training of the rank and file of the Christian women and girls of the churches in the Scriptures, and in ability to impart their knowledge to others. Chief of these agencies were the classes mentioned above open to everybody, the class for the training of Sunday School teachers actual and prospective, and one more for training volunteer workers to teach Bible study classes in country churches.

These three types of classes became our working plan almost unawares because they answered the pressing and particular needs of the day. They have been held regularly year after year. Many hundreds of Sabbath School teachers have received their training in them long before the World's Sunday School Association was organized in Christian lands and a good many years before the General Assembly of the Korean Church took under its oversight, responsibility for their part of the Korea Sunday School Association. When the leaders of this latter agency began holding training institutes in the churches of our Presbyterian constituency they found among their students some of the most intelligent women, who had been trained in the Scriptures and in methods of S. S. work years previously in our S. S. Teacher Training classes. With the good training done for all of the Sunday Schools of the church by the Sunday School Association of Korea, these Sunday School Training Classes for women were discontinued by the missionaries. Many of the women S. S. teachers of the churches, however, are still receiving training today in our Workers' Class for volunteer Bible teachers. Only selected women are invited to this class and the only ones invited through the years have been S. S. teachers, Bible women, of missionaries and of Korean churches, evangelists, and Bible Institute graduates, and most of them today, whatever their position, are Bible Institute graduates. Bible women of missionaries comprise the smallest number of all, those under support of Korean churches the next, and volunteer worker are highest in number. Some of these volunteer workers hold as many as five and six classes a year of a week each in country churches, with no pay for their services from any source. The missionaries in some instances pay rail or auto fare to distant churches which after entertaining them for a week, pay return travel.

The missionary women tried to reach all the people of our constituency with instruction and did not give the major portion of their time to training a few with the expectation that these few would do the work. But they were not altogether unmindful of the latter plan. In the short period of twenty-five years we found we had a group of women well advanced in knowledge of the Bible and preparation for service in the churches. The idea gradually took shape in our minds, of giving women from this group an additional opportunity for study each year in a longer course of Bible study and practical Christian work, somewhat after the manner of the Moody Bible Institute of Chicago. Such groups of women were to be found in Seoul, Taiku, Syenchun, Chairyung, and Pyeng Yang ready to form the lower divisions in such an institution when the time should come in this next step of development of plans for training women to take their place of helpfulness in the churches.

The occasion came in 1909-1910 when generous gifts from Mrs. Henry P. Crowell and Mrs. William Borden for a plant for Pyeng Yang Station's evangelistic work for women were received by the Mission. The recitation building was finished by 1910 and that year the Bible Institute in this station was formally given the name, "Women's Bible Institute" by the Mission and under that name the institutions that are to be found now in each of our Mission stations in Korea and in Manchuria, have had their inception according to a plan of mission policy. The first three classes in Seoul, Taiku and Pyeng Yang were admitted to the institutes according to degree of advancement, knowledge, and Christian character. The first graduates were sent forth in 1912 and trained workers have been going forth into all parts of the church ever since, from our nine Mission stations.

The course of study covers a period of five years and a session of two and a half months each year. In this time most of the New Testament books are studied and Genesis, Exodus, Judges, Kings, Isaiah, Daniel and Zechariah of the Old Testament.

A Bible Institute presupposes a Christian constituency but it need not be a large constituency. One institute in its first year had only twelve students, but it grew to larger numbers as they all do in time. These institutes have come to occupy a place of outstanding importance in the mission and in the churches.

A few years ago in order to provide Bible instruction suited to their age, a Junior Bible Institute of a month each fall, was organized in one of our stations and is also being established in other stations, for girls of fourteen to nineteen years of age who find themselves too old to go to primary schools with little girls and not quite old enough to be of marriageable age.

So much for the plan, the machinery as one may call it, of our plan of

work, but the influence going out from our institutes through teachers, students and graduates cannot be so easily and quickly evaluated. One missionary woman says, "With the Normal Training Class for Volunteer Bible Teachers, the Bible Institutes are the backbone of our work." In one of the newer stations a missionary says that the Bible institutes are a large contributing cause to improvement of women Sunday School teachers and women leaders in the Church.

The latest step in the development of means for taking care of the ever broadening evangelistic needs for trained leaders for our women's constituency was taken in 1922 when at Annual Meeting, the Mission on recommendation of its executive and evangelistic committees, approved establishing the Higher Bible School for Women to serve the entire Mission and Korean Presbyterian Church as the Bible Institutes had been established before to serve the needs of our nine station fields.

As in the case of past institutions, the new one was a response on the part of the Mission to an evident need which was voiced by the Koreans themselves and which came about naturally from the growth and vigorous life of the church. The Foreign Mission Board of the Korean General Assembly was calling from time to time for young women to go as missionaries to Manchuria, Shantung, Japan. Bible Institute graduates from all fields in Korea who had been working faithfully among women and girls and among unbelievers were feeling the need of more spiritual strength and knowledge for their tasks—and were sending to us urgent requests for further training.

The time had come for an advance step. The Higher Bible School was opened March 28th, 1923, with eleven students, most of them Christians for years, some of them daughters of pastors and elders, all of them brought up in Christian homes,—a good background in the Orient for developing Christian workers. In the Bible school we had and still have a great opportunity for enlisting some of the finest young women of Korea in the service of the Church and our Presbyterian missions.

The aim of the school is to teach the Bible, the very Word of God, in all of its purity and to strengthen the practical work department of the curriculum, namely, personal work, Sunday School teachers' training, and Gospel music (vocal and instrumental), so that our graduates may be fitted to fill places of responsibility and usefulness in their own homes—Christian homes where as a rule husband and wife are with one mind giving themselves to the advancement of the Gospel—, and that they all may be prepared to take places of usefulness in the various departments of women's work in the churches and missions.

The school has 79 graduates—twenty-one of whom graduated in March

this year. Three are working among Koreans in Japan, two among Koreans in Manchuria, seven are married, two are working in M. E. churches, two have gone to Japan for further study, and the others are to be found working in fifteen or more presbyteries of all Korea. After three years of study, the graduates go forth eagerly with high ideals of service for Christ. Nothing is more discouraging to a graduate on commencement day than to have the place of her future service still not decided; this, however has seldom happened so far, and is not likely to happen as long as the present vigorous church continues to draw life from its Head, Christ Jesus.

It is our earnest expectation and hope that our Station Bible Institutes and our Mission's Higher Bible School for Women, though changes in personnel are bound to come, may not only stand as evangelistic institutions to serve coming generations of Christians, but that they may stand without wavering on the Church's One Foundation Jesus Christ until the Church militant shall become the Church triumphant when He comes.

Building Unto the Lord

There may be times when the missionary thinks of herself as a foreigner in Korea or when the Korean woman thinks of the missionary as an alien but it isn't when we sit together to study God's word. It isn't when sorrow or calamity, or when times of special rejoicing and good fortune visit the home of the Korean or the missionary, or when counsel and advice are sought for perplexing problems or difficulties, sometimes by the missionary of the Korean, sometimes by the Korean of the missionary.

The fellowship among Korean Christian women developing gradually from the early days of Bible study training classes, has been a joy to the missionaries and a broadening influence in the lives of the women. Christian women of north, south, east and west and beyond Korea's borders meet today as sisters—unaware of caste prejudice and ignorant of sectional jealousies and divisions.

If you ask Korean Christians, what the Gospel has done for Christian women, they will say first of all that it has brought them salvation from the guilt and power of sin. Then will come a long list of blessings, social, moral, educational and religious, sometimes quaintly expressed in English like the following: "It broke the door that kept them in houses." It gave them liberty to believe in Jesus Christ. It gave them rights to become members of their own families and not merely necessary and useful appendages. It gave them names. It gave them liberty of soul and action. It gave them an education based on Christianity. It gave them work for homes, churches and their own people. It gave the bride-to-be a voice in the choice of the bridegroom and the bridegroom a voice in choice of his

bride. It brought about a more personal, and responsible relation between young husband and wife in the home than existed under old conditions, and a deeper feeling of their own responsibility for the training and nurture of their children. It has given many a Christian wife the real love and admiration of her husband and given them both a home where little children are trained in the nurture and admonition of the Lord, and where God is honored in other ways and acknowledged as head, of the home.

If you were to ask these same men and women what Korean women have tried to do in grateful return for these blessings they would probably make some humble, modest reply which wouldn't do half justice to the subject. The missionary therefore must present the case for some special kinds of work not exactly new to Korea but consolidations of old forms of service that have made rapid and remarkable advancement in the last decade or two, and which should be known to our home churches. Chief among these is the growth and organization into Presbyterials of women's societies for home and foreign missions. The first society of which the writer has any knowledge was formed in 1898 by the original women members of the first church established in Pyeng Yang. These women had already caught the vision of one of the central messages of the Bible and pledged themselves to contribute one cash each Sunday for sending two of their women to villages within a radius of five or six miles outside the city wall to preach the Gospel to other women. At that time to these new Christians, their decision gave the same thrill that sending one of their women as a foreign missionary to work among Chinese women in Shantung gave them at a later date. In 1928, at a meeting of the General Assembly at Taiku, the organization of the the General Society—a union of the Presbyterian societies of Presbyterian U. S., Presby. U. S. A., United Church of Canada, and Australian territory, was consummated and the constitution sent to the General Assembly for approval. During the years, the societies of the different Presbyterian fields had been sending women evangelists to places outside of Korea for limited terms of work—Wonsan to Siberia, Syenchun to Manchuria, Pyeng Yang to Quelpart and Manchuria, Chung Ju and Kwang Ju to Quelpart. But in 1931 the General Society sent its first woman missionary to a foreign people—the Chinese women of the General Assembly's foreign mission field in Shantung, China. In 1933 they sent another woman missionary to Manchuria. The salaries of these two missionaries, Miss Kim Ho Soon and Miss Yun Chung Hui are met from the treasury of the General Society.

There are now societies in 661 churches in Korea with a membership of 9638 women. Contributions last year amounted to 5593.06 yen. Of this

amount 1307.34 yen was turned over to the General Society for the support of the work they are carrying on outside of Korea.

These societies have been a blessing to the women engaged in them. Three things are constantly held before all the membership, namely, prayer, personal work for unbelieving relatives and neighbors, and giving to send others to preach the Gospel.

Today there is new emphasis on an old note in preaching in church gatherings and in student conferences where young women have the inward urge to make Christian profession and Christian life harmonize. It has been the writer's rare privilege to have been intimately connected with both the older and younger generations of Christians, so that she can speak from first hand knowledge of the younger as well as of the older Christian women of Korea.

The Gospel has made a powerful impression on many young people who grew up from infancy in Christian homes. Now they appreciate the wide difference between a life hid with Christ in God and a life in the world, and many of them want the Christian life and not the world life. In these young people with their keen eyes and honesty of purpose, lies the future of the Church. The second generation have been and still are preparing in our Christian schools, Bible Institutes, Seminary, and Higher Bible School, for life work. It is our prayer that Christ the master builder will put those whom He has chosen as living stones, into places of His own choosing in this glorious temple unto the Lord.

DISCUSSION

Hunt. I would like to tell a story. My second language teacher was Song In Sa, one of the first seven ordained from the Seminary. He had a wife, and in one of the early days came to me and asked if it would be alright to put her away. I said "of course not." We took the Bible out and talked the matter over.

He came again six months later with the same story—he must put her away. She was dull, would not learn anything, etc. Meantime I had seen the wife and saw that they were indeed not compatible and he had some reason for his wish. She would not learn to read; she would not be what he wanted her to be. Shortly afterwards Song and I parted and were not together for a number of years.

Years later I was visiting Mrs. Swallen's home and she said "Mr. Hunt, do you know Song In Sa?" "Yes" said I. "Do you know his wife?" "I saw her once." "Well, I have twelve Bible women in the West Circuit and Song's wife is the leader of them all!"

7. FIFTY YEARS OF COMITY AND CO-OPERATION IN KOREA

REV. N. C. WHITEMORE

COMITY IN DIVISION OF TERRITORY

One of the outstanding features in the history of Missions in Korea has been the division of territory between the six Federated Missions. This was started when the different missions, as soon as they were able to begin work, settled in separate parts of the Peninsula. As the work in the different sections of the country grew closer together and began to overlap, agreements regarding the division of territory were entered into, first by the two missions concerned and later, in 1909, by a general agreement between several missions. Let us illustrate this process in the different parts of the field where the Northern Presbyterian Mission has been concerned.

Early Settlement in Seoul : The natural tendency for most of the missions beginning work in Korea, was to settle at the capital. Of the six Federated Missions five started in Seoul, and three of them have maintained large stations there ever since.

South Kyung Sang Province : In September, 1889, Rev. J. H. Davies of the Australian Presbyterian Church settled in Fusan, one of the then few open ports, but died the next year of small-pox.

In 1891 the Northern Presbyterian Station in Fusan was opened by Rev. and Mrs. W. M. Baird and the Australian work was re-opened by Rev. and Mrs. MacKay and the Misses Fawcett, Menzies, and Perry. While the work was small, these two Stations worked in different parts of the city and out in different directions into the country.

In 1901, or after ten years occupancy, the province of South Kyung Sang was definitely divided between these two missions through the good offices of the Presbyterian Council, with later delimitation of territory in 1903.

In 1914 when the Northern Presbyterian Mission had workers in both Fusan and Milyang, the Australian Mission, having increased considerably in size, requested and received from our Mission the whole section then being worked in South Kyung Sang Province. This involved the transfer of the missionary supervision of a large number of communicants and catechumens. The congregations all being under one Presbyterian church, the transfer was much simpler than it would have been had there been two churches involved. Some of the mission property held by the Northern Presbyterian Mission was taken over by the Australians and the sale of the balance was arranged with the help of the Australian missionaries.

The Chulla (Zenla) Provinces : The representatives of the Southern Presbyterian Mission arrived in Korea in 1892 and soon took up work in the south western part of the country, occupying two provinces and soon a part of the third. This territory was considerably separated from our Northern Presbyterian field and from the work then carried on by the Northern Methodist Mission. As this separation of workers was arranged early in the history of this Mission's activities, comparatively little transfer of organized work was involved when the definite delimitation of territory between several missions was later consummated. These mission boundaries were followed when the time for the establishment of Presbyteries arrived.

Southern Methodist Mission : Rev. C. F. Reid, D. D., the first resident worker to arrive in Korea, settled in Seoul in 1894. The Mission, as it increased in size, gradually took up territory north and east of Seoul, with its five stations in Seoul, Songdo, Wonsan, Choongju and Chulwon. This field was later definitely delimited by the agreements carried out between the different missions under the general auspices of the Federal Council. This division of work involved considerable exchange of churches between our mission and theirs, in the sections where the work had become intertwined. In some cases there was considerable reluctance on the part of the Korean Christians to be transferred from one denominational allegiance to another but as the Korean Presbyterian church had been organized only two years at the time of the transfer, the strong advice of the missionaries advocating the ultimate good to the whole church, won the day, and the transfers were consummated.

Ham Kyung Provinces : This field had been visited by Messrs. Gale and Moffett in 1891 and the next year a station was opened at Wonsan by Mr. and Mrs. Gale and Mr. and Mrs. Swallen of our mission.

In 1894-95 Rev. William J. Mackenzie of the Canadian Presbyterian Church had spent considerable time at Sorai in Whanghai Province. Following his untimely death there in June, 1895, the Canadian Church planned to carry on his work and in 1898 a party of five workers, Mr. and Mrs. Foote, Dr. and Mrs. Grierson, and Mr. McRae arrived to occupy his former field. But by that time, as the churches under the Northern Presbyterian missionaries' supervision in that territory and further north had developed extensively, it seemed wisest to suggest instead to the Canadian missionaries the occupancy of our territory on the east coast and the large undeveloped field running north to the Russian frontier.

This change, of course, involved the transfer of the work developed by our four missionaries during six years in and around Wonsan. Here again as it was a change to the supervision of workers of another Presbyterian Mission, the transfer was made quite easily and our two families were

moved, one to Seoul and the other to Pyengyang, and the Mission property was taken over by the Canadian Mission.

North Pyengan Province : This province was first entered by Dr. H. G. Underwood in 1837 and was later visited by pioneers of both Northern Presbyterian and Methodist Missions. Both missions quite early bought property in the important town of Euiju, on the Manchuria frontier, then by far the largest city in the northern part of the province. Later, after the Northern Presbyterian Station had been opened in Syenchun, delimitation of the fields of the two missions was accomplished by the Presbyterian surrender of the work already begun in two or three counties. The Methodist Mission meanwhile opened a station at Yengpyen in the eastern part of the province, while the Presbyterians developed the southern, western and northern parts of the province. This agreement in North Pyengan province regarding the exchange of territory was the *first* clear cut *transfer* of work between two different denominations and preceded by a few years the definite adjustment of boundaries mentioned above, between the Southern Methodists and our Northern Presbyterian Mission in the central part of Korea. This delimitation of work was made at the suggestion of my old friend, "Charlie" Morris, (of splendid memory). To his efforts too was due a great deal of the later success in the division of territory in other sections, reinforced by the harmonious working of our territorial agreement in North Pyengan province.

Choong Chung Provinces : Here the Northern Presbyterian and Northern Methodist Missions had developed work for some years prior to 1909, but as the situation was not as advanced as in the Kyung Kui and South Pyengan provinces, the resulting fields for the two missions were more compact. This division was accomplished in some cases by the wholesale transfer of groups from one denomination to another and in some cases the results were not very successful. Nevertheless two churches have for 25 years each, had their own compact fields for the growth of the work and present missionaries would probably all agree that the past sacrifices have been justified by the later advantages.

Kyung Kui and South Pyengan Fields. In both these fields the division of territory was much more difficult and complicated, as the work begun in Seoul in 1884 and in Pyengyang in 1890, was more advanced and more intertwined in 1909 when the call for the division of territory came, than in other sections. However, the sacrifices were agreed to and the transfers made, following as far as possible *county* lines. Where this was not possible, main highways were taken as boundaries between different fields.

The territory contiguous to Chemulpo was given to the Northern Methodists as an exclusive field for that mission. This territory included numer-

ous islands off the coast and the large island of Kang Wha. As stated above, when the division of territory came in these provinces the work was more advanced with the result that the denominational blocks of territory are more irregular than in some of the other provinces, where the division came earlier in the history of the work.

Manchuria. In 1891 Messrs. Gale and Moffett were the first Korea missionaries to go to Manchuria. They made a long exploratory expedition to Manchuria and returned through the mountains north of Kangkei and then through the eastern provinces. To those accustomed only to express trains and automobiles, it is hard to realize the time and energy involved in such a survey of our territory.

Dr. John Ross in 1892 asked the Northern Presbyterian Mission to take over the work begun by him and others of the Manchuria missionaries among the Korean settlers in the Yalu water shed. The writer, in 1901, visited the Korean Christians across the Yalu and later as Mission delegate, attended the Manchuria Conference of the Scotch and Irish Missions in Moukden, to discuss the transfer to our Mission of the work for Koreans in Manchuria. During the succeeding years, the work developed and spread over a wide area. Sometime later the Methodist Church also started work among the Korean settlers.

For several years prior to 1924 our Presbyterian General Assembly had a comity committee for the field in Manchuria. This resulted in a conference in Moukden in January, 1924, with a Methodist delegation headed by Bishop Welch, and the General Assembly's Committee under the chairmanship of the writer. With the aid of many large maps we carved up the Manchurian field on the basis of the development up to that time of the two churches. That division of territory has, with slight modifications, been pretty well observed during the succeeding ten years.

Independent Missions. In 1894 a group of American Baptists opened work in Seoul and to the south under Messrs. Pauling and Stedman. Finally after several years of vigorous labour, feeling that the peninsula of Korea was well supplied with other missions, this mission decided to withdraw and strengthen its work in Japan. They then turned over their work in Korea to others.

The Church of England Mission was opened in September, 1890, by Bishop Corfe, that of the Seventh Day Adventists in 1905, the Salvation Army about 1906 and the Oriental Mission in 1907. None of these churches or organizations have ever been interested in the matter of the division of territory, so that we have their missionary and Korean workers labouring in the same fields with us. Sometimes this over-lapping of effort is quite peaceful; at other times there is rivalry and bad feeling on the part of the

workers and local Christians. May the day soon come when these antagonisms in the Church of Christ may cease for Our Master prayed that we might all be one in Him.

Summary. The above enumerated cases include all the important delimitations of territory between our Northern Presbyterian and the other Presbyterian and Methodist Missions. Following the general agreement of 1909, minor changes of boundary lines have had to be made in a few places for the more equitable working of the fields, notably in Whanghai province.

The transfers of churches and Christians involved in these various adjustments of boundaries sometimes resulted in losses, but the final outcome was a great advantage in the solidarity of territory of each church and in the economy of time for missionary and district workers.

From my own experience and what I have heard from those in other fields, the advantages far out-balance the temporary complications and I trust that the desires of some workers to do away with this comity division of territory may not succeed.

II. UNION COUNCILS

Presbyterian Council. In 1889 a few monthly meetings of a Presbyterian Council were held by missionaries of the Northern and Australian Presbyterian Missions, but the next year were given up on account of the death of the only male Australian missionary. In 1893, this Council was re-organized by the members of the Northern and Southern Presbyterian Missions. The Australian and Canadian missionaries joined later as they arrived on the field. From 1893 to 1900 this Council was composed entirely of missionaries and met largely for conferences. In 1895-6 this Council undertook as a union proposition, the publication of the Gale Korean-English Dictionary. In 1901 Korean delegates were invited to join the Council. Their numbers gradually increased with the increase of those qualified for membership. During this period the form of government for the future Presbyterian Church was developed.

In 1907 the Korean Presbyterian Church was organized. From these brief notes one can realize that the Presbyterian Council was one of the unifying forces in the history of the Korean Church, first in drawing all the Presbyterian missionaries together, and later in preparing the way for the one Presbyterian Church of Korea.

The work of the Presbyterian Council is now confined to the discussion of theological seminary, student and young people's work, and conferences regarding changing developments on the mission field.

Federal Council. In 1905 the General Evangelical Council was organized by representatives of six missions. In 1912 the name was changed to the

Federal Council. This council has no ecclesiastical authority and by its constitution is not permitted to legislate on theological subjects. Of late years, with the increased authority of the Korean Churches, the field of work for the Federal Council has decreased and the sessions have been more and more devoted to conferences. Nevertheless, it has been a strong unifying force and has bound the missionary body together for united work on hymn book, church paper, the magazine (*The Korea Mission Field*), Language School, Government relationships, etc.

With the decreased income of the missions and the increased amount of work for everyone, it has been felt that the size of the Council was too large. From this year the representation of the different missions is to be decreased. If the National Christian Council could increase its field of operation, the Federal Council could still further decrease its work in much the same way as the formation of the Presbyterian Church lessened the need for the Presbyterian Council.

The National Christian Council. The Korean Presbyterian-Methodist Federal Council was started in 1917 and continued for a few years, being the forerunner of the present National Christian Council. The present National Christian Council was organized on plans drawn up in the Federal Council and the Presbyterian-Methodist Federal Council. It is composed of an equal number of delegates from the two principal Protestant Churches of Korea, Methodist and Presbyterian, irrespective of their size, with a small number of representatives from other organizations. This Council has been concerned with mission work for Koreans in Japan and Manchuria, with evangelistic efforts in Korea, and with some literary productions.

As the Presbyterian Council was a forerunner of the Presbyterian Church of Korea, so we would like to regard the National Christian Council as the forerunner of a United Church in Korea. However, it has labored under the handicap of being largely a foreign subsidized organization, rather than an indigenous one built up on Korean funds. Unless too, church politics can be eliminated and the unifying influence of some big work for the Kingdom of God be substituted, the duration of this Council, as a union organization, will be short lived.

III. UNION INSTITUTIONS

1. Literature.

a. Union Bible Work. The first Scriptures used in Korea were brought in from abroad, the various Wenli translations from China; the Ross Korean translation made in Manchuria, the translation made in Japan by Yi Su Chung, or Ri Ju Tei, as he was called in Japan. He was assisted in this work by Rev. Henry Loomis, agent of the American Bible

Society and by Dr. George W. Knox of the Japan Presbyterian Mission. These last two versions perhaps can hardly be called union enterprises, unless we mean by union enterprises, the efforts of two or three individuals working together. The first real union work was begun with the formation of the Committee for the translation of the Scriptures in 1887. The first book translated was the Gospel of Mark by Messrs. Underwood and Appenzeller which was printed the same year, 1887.

In 1902 the Presbyterian Council voted, "that for all present needs of the field, one Bible Society is enough." This action was sent to all three Bible Societies which were carrying on work in Korea, namely, the British, Scottish, and American. From 1903 to 1907 the Union Agency was carried on under the auspices of these three societies but from 1909 to 1919 the British and American Societies operated more or less independently. Finally in 1919 the British and American societies carried out an exchange of territory. The American Society withdrew from Korea and the British gave over the Philippine field to the American Society. As our Mission was the largest element in the Presbyterian Council and also an influential part of the Bible Committee, I think we can claim a considerable share in this application of comity to Bible work in Korea.

2. The Christian Literature Society of Korea. An organization meeting of the Religious Tract Society, suggested by Dr. J. W. Heron, was held in October, 1889 at the home of Dr. H. G. Underwood in Chong Dong. I would like to write much regarding the steady development of this organization, but as the history of Christian literature has been covered by another paper, it is only necessary to comment upon the unifying and co-operative features of this organization. The name of the organization was subsequently changed to the C. L. S. of Korea.

During the first years of its history, the trustees were elected by the membership entirely from the missionary body. Later, the constitution was changed providing for twelve membership trustees, others to be appointed by the six co-operating missions, in proportion to their size and contribution to the work of the Society, and two to be elected by the Presbyterian General Assembly and two by the Methodist Church of Korea. The membership trustees were generally elected from the missionary body largely because there were few Korean members. At the Annual Meeting of 1930, a considerable number of Korean friends of Christian literature joined the Society and since that time, a goodly number of Korean membership trustees have been elected year by year, thus giving the Society more of a united and co-operative representation. The Editorial Board, as well as the executive officers, are members of several different denominations.

3. The Christian Messenger. The present union Church paper, the "Christian Messenger", is the descendant or successor of many predecessors. It is the property of the Christian Literature Society, but it is now managed by a Board of fifteen members, six chosen from among the Presbyterians, six from among the Methodists, and three representatives of the C. L. S. A plan has recently been arranged by this Christian Messenger Board and approved by the C. L. S. Executive Committee, for the appointment of Church representatives by the two church bodies. This change will, we trust, bring about a more authoritative representation. The Christian Messenger has very strong competition with which to contend. A recent survey of Christian periodicals in Korea, showed that there are in all twenty seven different Christian periodicals, some weekly, more monthly, and a few quarterly or irregular. Of these twenty seven four are official Presbyterian papers, or if we add two Christian Endeavour papers, six Presbyterian competitors for the Christian Messenger, the regular publication of the C. L. S. which has eight Presbyterian Mission trustees as well as two General Assembly representatives on its Board of Trustees. This is *not* the wisest or most far sighted co-operation in the *very difficult* field of Church journalism. Granted at times, there may be articles in the paper with which we may not all agree, we must remember that the paper represents more than one view point. The running of six other competitors will not secure a strong self-supporting paper for this young Korean Church.

Union Hymn Book. Prior to 1895 there had been one or two hymn books edited by individuals. In 1902 the Presbyterian Council took over the publication of the Chan Yang Ka, previously edited by Dr. H. G. Underwood, and instructed its Hymn Book Committee to negotiate for one Union Hymn Book for all denominations. The resulting Chan Song Ka appeared about 1905 and has run through many editions, and until the last revision was issued it had been the one union hymn book of the Methodist and Presbyterian Churches of Korea. Now there appears little immediate hope of getting the two denominations back to a union hymn book.

Medical Work. As medical work will be fully treated in another paper, I will only refer briefly to the co-operative elements in its development.

Severance. Medical work in Seoul was first started by our pioneer missionary, Dr. H. N. Allen, immediately on his arrival in 1884, and a hospital in the northern part of the city was soon opened. This work was later transferred under Dr. Allen to Kurikei (Koganemachi) and later under Dr. Avison to its present site where it opened as the Severance Union Medical College and Hospital. All six of the federated missions have united splendidly in its financial support. As a result of this co-operation and of

Dr. O. R. Avison's leadership for many years, this institution has been one of our best examples of union work in Korea.

Medical Work in Pyengyang. During The first stage of medical work in Pyengyang there were two denominational hospitals, for both men and women. The Methodist work was begun in 1894 by Dr. James Hall and resumed by Dr. Follwell in 1896. The Presbyterian work was opened in 1895 by Dr. J. Hunter Wells. Separate medical work for women was later opened by the Methodists. These all later united in the present Union Christian Hospital which now has a staff of four or more Korean doctors, who are doing a very large work for the people of northern Korea. This is another fine example of union institutional work.

College Work. The Union Christian College had its beginning in 1898 when Dr. Baird of Pyengyang started work of academy grade. This school rapidly developed into the present Union Christian College and had the co-operation of the Methodist Mission. This was followed by the co-operation of the Canadian, Southern Presbyterian and Australian Missions. Later, the General Assembly and the Alumni Association elected their representatives on the Board. Subsequently the Methodist Mission unfortunately felt compelled to withdraw, in order to co-operate more fully with the Chosen Christian College which had opened in 1915 in Seoul. The Chosen Christian College now has on its field board of managers, members of our own, the United Church of Canada, and both Northern and Southern Methodist Missions, as well as members appointed by the Presbyterian and Methodist Churches, the Alumni Association and a few co-opted members.

Women's College Work. In this there is no full co-operation between denominations, and Ewha, the one Christian Women's College in Korea, is sponsored by the Methodist Missions, the United Church of Canada and the Methodist Church.

Religious Education. United effort in the line of Religious Education began with the publication of Union Sunday School Lesson papers by the C.L.S. The **preparation** of these lesson papers was taken over by the Executive Committee of the Korea Sunday School Association in 1911. The publication and distribution of the same has continued in the hands of the C.L.S. The K.S.S.A. composed of representatives of the different missions and churches, has carried on for years the various departments of religious education. With the establishment of the one Methodist Church of Korea in 1930, its department of education was emphasized. This was followed in 1931 by the establishment of the Presbyterian Board of Christian Training. With this emphasis by the two churches on their respective organs for religious education, the field of activity for the inter-denominational union

association was considerably lessened, especially as the restriction of the fields of work was accompanied by a very serious decrease of funds, both from abroad and from the field.

The final result is that we now have in addition to the K.S.S.A. two denominational boards of religious education working along the same lines, and in some particulars in competition. This too, unfortunately, is in part on funds from abroad.

W. C. T. U. The Korean Branch of the W. C. T. U. was founded about twelve years ago by women of the various missions located in Korea. During the next year or so the Korean National Committee was organized and branches in different parts of the Peninsula were soon after established. This organization, to which many of the Presbyterian women belong, is a strictly inter-denominational institution. Let us trust it will bind the women of the two churches closer together.

Y. M. C. A. The Y. M. C. A. was started in Seoul. Later the National Committee was organized and branches opened throughout the country. These last are mostly in one denomination's territory and so do not really come under the scope of this paper. The National Committee is representative of the different churches and localities, and includes several of our missionaries.

Local Union Enterprises. In Seoul there are two other union enterprises,—the Pierson Memorial Bible Institute and the Social Evangelistic Centre, in both of which our Presbyterian Station has co-operated. Their success as union institutions seems to be decidedly problematic. This is due in part to the difference in financial support that the several Stations have contributed to these institutions.

CONCLUSION

What has our fifty years of experience of comity and co-operation shown us?

1. That the division of territory has brought us great benefits in the solidarity of our fields, in the economy of time and money, and the elimination of conflict in the starting of new groups.

2. That union institutions entered into with equal *interest*, even if the initial investments are not the same, result in greater efficiency, and economy, and demonstrate to the Koreans the oneness of our faith.

3. That the over-lapping of efforts in similar enterprises, where one is sufficient should be avoided as causing a waste of staff and money.

Our experience also shows that we should strive more earnestly for:—

1. Pioneering in all lines of comity and union work where Christian effort is not likely to be taken up by the Korean Church.

2. The preservation of the division of territory between the two principal Churches.

3. Closer co-operation in Religious Education with more concentration in the handling of Christian Literature.

4. Less competition, with its consequent waste of time and money, on similar publications.

These are some of the more important ways in which we as missionaries should take the lead, and use all our influence.

Wasteful competition is easy, but constructive co-operative enterprises need all the energy we can give them.

DISCUSSION

F. S. Miller. When I first came to Korea, on a sheet of paper was drawn up an outline, and an effort was made to complete this between the Methodist and Presbyterian Churches, but nothing came of it. However, Dr. Moffett might know about it. That was our first effort at comity.

Moffett. I remember distinctly the Presbyterian Church made overtures at that time for comity to the Methodist Church. I have forgotten all that was consummated. The effort was made by our Mission in 1892-3-4.

Macleod. Does the missionary keep off the Korean pastor's field unless he is invited?

Hunt. Every Presbyterian Missionary in the country has his territory assigned by the Korean Presbytery. He could not get into the field of a Korean pastor.

E. H. Miller. Have there been any breaches in comity recently that are worth mentioning?

Whittemore. Actual breaches, no! Because of various rumours of desire in sections to break up the old rules, we decided to ask the General Assembly to do away with some of our comity arrangements.

Chairman. The comity arrangement has served its purpose. There is a feeling on the part of some that if we disregard it now, development would be better than in the past. This is the feeling in the minds of a few.

Hunt. The question which Dr. McLeod raised on the cooperation of the Mission and Church cannot very well, in the nature of the case, be raised, because we have no such relationship.

8. FIFTY YEARS OF CHRISTIAN TRAINING IN KOREA

REV. S. L. ROBERTS, D. D.

Although some phases of our missionary work were begun after five, ten, or twenty five years, the important work of Christian Training in Korea began with the first convert and will continue till the church has been completed. So with the individual, this training should begin with his earliest years, and continue till he sees his Lord as He is, and becomes therefore, like Him.

During the early years, of course, all teaching work was very simple and unorganized, and based upon a faulty translation of the Bible. There were, at first, no commentaries or other Bible helps; in fact the Gospel was legally proscribed for many years and great caution had to be exercised in mentioning it. However, the training went on. The blessed effects of such instruction, so eagerly received and so zealously given, were evident to all, so that the Gospel was soon recognized as "the power of God unto salvation" and unto Christian living and growth.

The readiness of the church all during the years, to be taught and trained, has been one of the most encouraging and helpful of her characteristics. To-day, after fifty years, we have a church in which young and old enthusiastically accept the opportunities offered to them for development and training, as is evidenced by the large numbers in Sunday Schools and Seminary.

Principles and Foundations

There are certain principles that lie at the basis of the training that has been given during the fifty years past. Because of their truth and value they remain to-day.

1. **The Necessity of Regeneration.** The preaching and acceptance of the pure Gospel and the regenerating work of the Holy Spirit must precede any efforts to train men and women in the Christian life. Birth must precede growth. This training is not into a new life but is a training in the new life already received.

2. **The Value and Place of the Holy Scriptures.** A knowledge of the Word of God is the foundation of the Christian training that has been given. It is to the pages of God's revelation in Scripture that we go to find the soul nourishment and instruction that are needed. With a sincere conviction that the Scriptures of the Old and New Testaments are the Word of God, the unorganized training, as well as that organized in church and school, in training class and Institute, has been made Bible-centred. In other words,

we have sought to feed the people with God's Word, not man's. The growth and strength acquired are due to this fact.

3. The Necessity of Christian Growth and the Importance of Christian Training. The desire for increased knowledge and strength on the part of a regenerated soul is not only natural, but its absence would raise many questions. This means that Christian training must be started early and continued uninterruptedly through life. Our Mission has realized this. Our institutions exist and our personal efforts are carried on for this purpose. From the beginning, the Mission has tried to plan exhaustively for the entire constituency of the church in the line of Bible training. At first the emphasis was necessarily upon the training of the leaders, but it was not long until the plans included all those connected with the church, inquirers, catechumens and baptized members. The brief chart that is herewith presented will give some idea of the nature and extent of the methods used.

Methods Used in Training

I. Local Church Methods.

1. The Sunday School.
 - (a) Entire congregational membership.
 - (b) Graded school, beginning with the cradle roll.
 - (c) Teachers meetings.
 - (d) Extension Sunday Schools.
2. The Catechumenate : instruction in fundamentals for new believers.
3. Family altars in the home.
4. Local Christian Endeavor Societies.
5. Church schools.

II. Bible Training Class System - exhaustively covering our entire constituency and leading up to the Higher Bible School and Theological Seminary.

1. Local church classes in every church for men and women.
2. District classes.
3. Station, provincial, and Presbytery classes.
4. Bible Institutes.
5. Higher Bible School for Women.
9. Theological Seminary for Men.

III. Special Movements for Christian Training.

1. Teacher Training. (a) Conventions. (b) Institutes. (c) Correspondence Courses.
2. Bible Correspondence Course.
3. Daily Vacation Bible Schools.
4. Summer Bible Schools.

5. Children's Bible Clubs.
6. Summer Conferences.

VI. Promotion Agencies.

1. The Korea Sunday School Association.
2. The Presbyterian Board of Christian Training.
3. The Bible Society.
5. The National Christian Endeavor Society.

The above chart will show that we have not only endeavored to give Bible instruction and training to every adherent of the church, but also to make that training continuous and fitted to the needs and capacities of all. This Bible-centred training has not been confined to one season of the year, or to one agency or method of approach, but new agencies are continually being devised to work along with the old and tried ones, thus covering most thoroughly all phases of Christian training. These comprehensive, thorough, and inter-related methods, have been blessed of God to the building up of His church.

I. LOCAL CHURCH METHODS

1. **The Sunday School.** In Korea the whole church is in the Sunday School and the figure given for church attendance is the Sunday School attendance. The Sunday School is simply the church meeting to study a portion of the Bible, in addition to their meeting for the preaching service. Teaching was emphasized, even more than preaching, in the early church in Korea. The Koreans, although building their own churches, have in only a very few cases been able to erect buildings suited to the ideal requirements of a Sunday School, but in spite of that handicap, they have managed to conduct successful Sunday Schools, where the Bible has been studied and the essential and important work of a Sunday School carried on. It has been necessary in most cases, because of lack of space, to have the Sunday School meet in relays all through the morning, the children meeting first, and then the men, followed by the women, but the inconveniences of such a plan are more than compensated by the fact that these can all attend in turn, and none need miss the service because of the necessity of staying at home to watch the house.

These Sunday Schools are graded, beginning with the cradle roll and ending with classes, in some cases, for those over seventy years of age. Although there are well prepared lesson helps available, yet only a comparatively small portion of those attending Sunday School, aside from the teachers, have lesson papers; they study from their open Bibles which, after all, may not be such a serious disadvantage.

In each church an effort is made to train the Sunday School teachers for their important work. A special time is set aside each week for the teachers

to meet and study the lesson for the next Sunday, under the direction of the pastor or his unordained assistant. Teachers' meetings are held at times for general discussion of local needs and plans.

In many cases Extension Sunday Schools in non-Christian villages are conducted by the churches nearest to such villages, and, in the case of the larger centres and mission stations, frequently students in our Christian academies and colleges, or from the theological seminary conduct such work.

2. The Catechumenate. In the 1891 Rules and By-Laws of the Mission we read that "Except in special cases all applicants for baptism shall be put under a course of instruction for six months or more". From the earliest days those who were to be baptized were first instructed. In 1894 the public reception of catechumens was begun, believing the opportunity to state publicly their convictions would be a help to them and to others. Each year saw their number increasing and proved the value of the system: it encourages new believers and secures the oversight and more through instruction needed before reception into the church. We are thankful to note that the number of catechumens received during the year that has just passed, is the largest in the history of the Mission.

3. In the Home. We all recognize the importance of the example and instruction of Christian parents. Failure in the home greatly reduces the possibility of success in the efforts of the church and school. The home is God's first divinely appointed school. The basis of the character of most children is laid in the home before they ever enter school. The importance of family worship has always been emphasized and although it can not be said the practice is universal, yet in thousands of Christian homes throughout the land, the father and mother and children gather daily around the family altar; at such a time to be passing by and hear the family singing their hymns of praise fills one with thanksgiving and hope. Over 10,000 copies of a little leaflet called *Songs and Prayers for Children in the Home*, gotten out by the Presbyterian Board of Christian Training, are in use.

4. Local Christian Endeavor Societies. The Young People of the church are receiving most valuable training in their activities in the Christian Endeavor Societies with which they are connected.

In addition to their meetings and their strong emphasis upon the morning watch, and daily prayer and meditation, they are active in their endeavors to combat prostitution, alcohol and tobacco and to relieve acute cases of poverty. The young people of the church are aroused and eager for an education, for all forms of activity and a worthy part in the life of the church and of society at large. They are being trained and at the same time rendering valuable service in their positions as officers in the local churches, and they are especially active in Sunday School work, as officers and teachers.

In the Summer Bible Schools, almost without exception, the teachers are young people, mostly between the ages of sixteen and twenty five.

6. Church Schools. We are not here dealing with our Mission academies and colleges, which should and do contribute largely to Christian training, both in instruction given and practical work done, because these are covered in other papers. However in passing we must not fail to make note of the fact that there are hundreds of primary schools supported and controlled by the local churches to which they are attached, that are giving, in addition to secular instruction, excellent training in Christian knowledge, character and conduct. Our Mission early took the position which she maintains to day, that "the religious and spiritual influence brought to bear on the pupils, is the most important thing in the school".

II. THE BIBLE TRAINING CLASS SYSTEM

One of the most widely used and successful methods of Christian training in Korea has been the Bible Class System in which the members of the churches of a Presbytery gather in one central place, or of several churches in a district gather in a local centre, or of one congregation gather in their own church, for a week of intensive Bible study, inspiration and preaching activity. Those who study pay their own expenses and the expenses involved in the conduct of the class, as heating, lighting, and entertainment of the Korean pastors who instruct them.

1. Bible Classes. In the Rules and By-Laws of the Mission, drawn up in 1891, Section A, IV, 3, we read, "It shall be the duty of each missionary in charge of sub stations to work out a course of Scripture instruction for each sub-station according to the general plan approved by the Mission". In 1892 it was decided to have separate classes in various districts instead of one central one. The nature of the class changed as the number increased, the classes being held for the training of the whole church and not just for the leaders. Gradually as the numbers of those in attendance, and the places where classes were held, increased, we had a large percentage of the membership of the church studying the Bible systematically; the upper grades in any given class were especially for the training of the church leaders, and the lower grades for the training of the ordinary church members. Men and women's classes are held separately in the larger centres, though frequently they also study together. Especially in the early days when the churches were more sparsely located, men and women have frequently walked long distances, from 50 to 150 miles to attend these classes. These classes are taught largely by Korean pastors and helpers, missionaries assisting when possible.

2. Bible Institutes. Gradually there arose a general demand all

over the country for a more thorough training than could be had in the Bible classes of a week or ten days duration. Hence in several Mission stations, Bible Institutes were organized; now we have one for men and one for women in each station where missionaries reside, and in some cases the Koreans have established their own institutes in centres where there are no resident missionaries.

The object of the Bible Institute is to train the lay officers of the church, though quite often men who are expecting to go to the Theological Seminary take the Bible Institute course first, and it is highly desirable that all seminary students first have some such course. The course for men, is in most cases, five or six weeks a year, with six years to graduation. For the women the time is longer, ten weeks a year for five years. There are also post-graduate courses of one month offered by several of the institutes. All the students pay their own expenses. Graduates and undergraduates of these institutes are to be found in nearly all the churches and are outstanding among the church members for their zeal and knowledge. In the larger institutes the attendance runs up above 200. Most of the courses studied deal with the Bible text direct, but courses in doctrine, Sunday school work, personal evangelism, Old Testament history, music and other studies are given. The instruction in the men's institutes is given by ordained Korean pastors and missionaries, and in the case of the women's institutes, by Korean women graduates and women missionaries.

3. Higher Bible School for Women. This school with Miss Margaret Best as principal, was opened in Pyengyang in 1928 with "the aim and purpose to prepare women of previous education for useful service for the Lord Jesus Christ in the life the Korean Church and in the field of the Presbyterian Missions in Korea". The course covers three years; the curriculum includes the books of the Old and New Testaments, Bible introduction, church history, doctrine, Sunday school work, personal work and Gospel music. Although the institution is under the control of our Mission, it draws its pupils from the Southern Presbyterian, Australian, and Canadian Missions also. Its graduates are found today in many parts of Korea and adjacent lands rendering acceptable service in academies and Bible institutes, as pastors' assistants, and evangelists in churches, hospitals or backward country territories, and as missionaries to their own people in nearby countries.

4. The Theological Seminary. After several years of instruction in Bible classes and the preparation of an outstanding number of helpers and the ordination of two elders in the Central Church, Pyengyang, it was realised that the time had come when some men should train and educate themselves for the ministry.

The Pyengyang "Committee of Council" requested permission from the Presbyterian Council to examine and take under its care two candidates for the ministry. Permission was given in 1900 and the elders Kim Chong Sup and Pang Kwi Chang were examined and approved as candidates, and in January, 1901, were started on a five year's course, of study with Rev. S. A. Moffett and Rev. Graham Lee as the teachers. That same year the Council appointed a committee on theological education, consisting of Messrs. Moffett, Junkin (Southern Presbyterian) and Foote (Canadian Presbyterian), to which number were added the next year Messrs. Baird, Engel (Australian Presbyterian) and Adams. This year (1902) a course of study was presented to the Council and adopted tentatively for one year. In 1908 four more men were received as candidates for the ministry and three months of instruction was given completing the first year of the curriculum. In 1904 the tentatively accepted course of study for five years was formally adopted by the Council.

From 1906 on, all sections of the Church were represented both in faculty and student body. In 1909 the first class of seven men were graduated and on September 17, 1907, the name of the seminary "The Presbyterian Theological Seminary of Korea", was adopted. The Presbytery was constituted on that day, an independent Korean Presbyterian Church, its first official act being the ordination to the ministry of the first seven graduates of the Seminary, thus setting the seal of approval of the church upon the work of the Seminary. In 1909 the student body for the first time passed the 100 mark, there being 138 in the five classes. The highest enrollment was in 1914 when 196 were in attendance.

The first recitation building and many of the dormitories were the gift of Mrs. Nettie McCormick of Chicago who later gave the money for the erection of the present recitation building.

In 1916 the Seminary was re-organised with six regular, and seven associate professors, the latter to be called upon only in case of need. Resident faculty, departments of work hitherto impossible, could be developed; a quarterly magazine and a Bible Dictionary prepared and published by the faculty increased the opportunities for service. In 1921 the course was changed from one term of three and one half months for five years, to two terms a year for three years and later, to three terms a year for three years. The entrance requirements have steadily risen with the years. Each spring a number of pastors return for a month of study and inspiration and fellowship together. Each fall, two months of regular post-graduate work are offered to those who are able to come for that length of time; at the end of three years those who have successfully passed the examinations are granted diplomas. The Seminary also offers a two year course of six weeks

each year in Christian Religious Education to prepare the pastors and their unordained assistants to be leaders in that field. The Seminary has graduated 609 men of whom 515 are still living. These men are having a very large place in the training of the Korean Church.

The four co-operating Missions are all represented on the faculty and there are three foreign-trained Korean professors. Rev. Dr. S A. Moffett, the founder of the Seminary, was also its first President for 24 years.

III. SPECIAL MOVEMENTS FOR CHRISTIAN TRAINING

1. Teacher training. In any effort to build up the entire constituency of the Church in knowledge, faith and character, a large number of teachers must be raised up and trained. This work can not be done by missionaries and Korean pastors alone. The Bible Institutes have contributed very largely toward this preparation. Under the auspices of the Presbyterian Board of Christian Training and the Korea Sunday School Association, Teacher Training Institutes by the former, and Conventions by the latter, are held in many places each year. About thirty Institutes are held each year, led by the secretaries of the Presbyterian Board of Christian Training and their helpers. The attendance at these Institutes varies from 50 to 800. Conferences for students, Church officers, and Sunday School teachers are held in the summer and are proving most helpful. The Board of Christian Training has also well worked out courses in Sunday School Organization, Pedagogy, Psychology, and in Specialization, as well as a Bible course fitted for teachers.

2. Bible Correspondence Course. This work, which has been such a large factor in the training of the church in the knowledge of the Bible was inaugurated by Rev. Dr. W. L. Swallen and conducted by him for many years. It is now under the direction of the Board of Christian Training. The aim of the course is to get a thorough knowledge of the text of the Bible. It is so ingeniously arranged, that no person however well trained in the Bible, could pass it without reading the Bible again, and yet it is so easy that one who will carefully read the Bible through once or twice can pass it. There have been nearly 400 graduates from the Old Testament course and more than 1800 from the New Testament course. The entire enrollment is nearly 7000.

3. Daily Vacation Bible Schools. The daily vacation Bible school work, conducted under the auspices of the Korea Sunday School Association for nearly two decades past, has been very successful both in the matter of attendance, and in the results as shown in the lives of the children.

4. Summer Bible Schools. Upon the reorganization of the Sunday School Association and the organization of the Presbyterian Board of

Christian Training a clear declaration in connection with the Summer Bible Schools, but one which applies to all the work was made, namely : that "this work should be based upon the integrity of the Scriptures, the necessity of regeneration, the reality and the efficiency of the atonement and the need for developing character in Christ." These schools are "All Bible Schools"; no hand craft is used and the entire course points to Christ and lifts Him up. There is a definite program, carefully graded, with two years of post-graduate teacher training for older boys and girls. The Summer Bible School Association of America through its founder Dr. A. L. Lathem of Chester, Pennsylvania helps financially in this work.

5. **Children's Bible Clubs.** In Feb. 1930 in Pyengyang, twelve small boys and girls were gathered and taught to read and write and given instruction in the Bible and in Christian faith, and how to sing and worship. Rev. Francis Kinsler with the help of college and seminary students has developed this work till there are now fourteen large groups of such children in Pyengyang and a similiar work has been started in many parts of Korea. The purpose is that expressed in Luke 2:52, namely, growth in wisdom and stature and in favor with God and man. They spend three hours a day, six days a week, in study, worship, play, music and service and the results from gathering these hundreds of children off the streets and giving them religious instruction are already manifest and we believe the future will prove that this beginning of their training is exceedingly valuable.

IV. PROMOTION AGENCIES.

1. **The Korea Sunday School Association.** Our mission co-operated in the union Sunday School work in Korea from the first. From about 1900 each year one of the missionaries was called upon to prepare a Sunday School lesson book in Korean. In the earlier years one book of the Bible was studied each year, but in later times the International Sunday School lessons have been followed. Quite early there were separate lessons for children of the lower grades, but the rest of the school met as a unit.

From 1905-1911 Sunday Schools multiplied very rapidly insomuch that in 1907 the General Council appointed a committee to correspond with the World's Sunday School Association and endeavor to get them to send out a man to act as General Secretary for Sunday School work for all Korea. As this was found to be impossible, in 1913 each of the six missions designated one man who was to give one-fourth of his time to the work, the six men to work together as a committee. Before Dr. J. G. Holdcroft came to Korea in 1909 he was asked by the World's Sunday School Association to push this work after he reached Korea. From the first he was most active in the work and in 1920 became General Secretary for all Korea.

In 1922 the Sunday School Association of Korea was formed, composed of 33 members. In 1923 Rev. James K. Chung, after specialized training in America, came back to Korea as Assistant General Secretary.

The work of the Association includes the preparation of lesson helps, holding of conventions, and the publishing of a magazine. The Sunday School Association has contributed very largely to the Christian training of the Church in Korea.

2. Presbyterian Board of Christian Training. The Presbyterian Board of Christian Training was formed by the General Assembly in 1931 in response to a growing desire in the Presbyterian Church for a Board which would be fully responsible for and responsive to Presbyterian needs, which in the nature of the case, the World's Sunday School Association could not be.

The re-organization of the Sunday School Association included the re-organization of the denominational Boards making them responsible for Teacher Training, Summer Bible School work, and practically every thing except the preparation of Sunday School lesson helps, publication of the Children's Magazine and the holding of Sunday School Conventions as mentioned above. This Board of Christian Training has two General Secretaries, Rev. James K. Chung and Dr. J. G. Holdcroft, and three departmental secretaries.

The Presbyterian Board of Christian Training is pushing the work of memorizing selected passages of Scripture by children. Several tens of thousands of pamphlets giving lists of passages selected by Mrs. F. J. Shepard are sent out each year to be committed to memory. Bibles are given as prizes to those who memorize the assigned portions of Scripture: this, in addition to inducing many a child to lay up the Word of God in his heart, is really a great boon to many of the children of the church who find it next to impossible to obtain a Bible in any other way.

3. The Bible Society. The Scriptures of the Old and New Testament are pre-eminently the greatest factor not only in evangelism, but in Christian training also. The Bible has been accepted and taught as the word of God from the coming of the first missionary, and the acceptance of it as God's word, and the zeal on the part of the Christians to know its facts and doctrines and to live accordingly, have been the secrets of the great growth of the work in Korea.

The work of the Bible Societies, especially of the British and Foreign Bible Society, has been a tremendous factor in the Christian training of the Church in Korea. The Korean Eunman (written script) being easy for even an uneducated Korean to learn, has made it possible for the rank and file of the church to read and study the Bible from the beginning of their new life.

4. The Christian Literature Society. Since 1890 this society has

been publishing Christian literature but as this subject is covered by another paper, we shall not deal with it here. However all will recognize what an important part the preparation of Christian literature has in the great work of educating and training a new and growing church.

The National Christian Endeavor organization and all the above mentioned agencies have had a large part in the preparation of literature and the giving of inspiration to the various activities of the Mission, and the developing church during the last fifty years.

As we look back over the fifty years just past we praise God for the growth made by the Korean Church in numbers, in knowledge, and in character, and as we face the future, we do so, planning to continue to emphasize the necessity of growth in the Christian life, and to make use of these means and methods which have been so richly blessed in the past. The task remaining to be done is tremendous, but our experience has shown that our foundation is a sure one and, with God's blessing, we shall hope to see the Christian Church trained and skilled in the things of God.

DISCUSSION

Soltau. I think in the interests of clearness it would be advisable to speak of the Bible Class system. It is really a Bible Conference. Last year's attendance was 153% more than the baptismal roll. The increase in the attendance of Bible Institutes also has been greater during five years ending in 1933 than at any time in the previous fifty years.

Kinsler. Bible Clubs for Children. This began four years ago in the City of Pyeng Yang. Two things made it possible.—

1. The great number of Christian students in the schools in Pyeng Yang.
2. The fact that there is no universal education as the majority of Korean children are too poor to go to school.

For teachers we took students from the college and academies and Bible institutes. We held the Clubs in church buildings, Bible institute buildings, school buildings—anywhere we could. They were in groups all over the city.

We had no appropriation for the work—it was all started without any adequate buildings or anything at all. In the first place we tried to arrange a course of studies with arithmetic, Japanese, Korean etc.—but after a little over a year the Government interfered and said that this was an educational organisation and must register. We did not want to register. If we registered we felt it would be the funeral of the Clubs. We would have to equip properly and conform to Government requirements. However that interference proved to be by the grace of God for we changed the whole

course of study and put everything on the Bible, except arithmetic. So we have a four year course on the Bible and have gotten by without further interference. As the children when they come do not know how to read or write we are teaching them Bible while we teach them their A. B. C.'s.

W. H. Clark. Are these Bible Conferences held at one time for a week or ten days only?

Soltau. They are held any time they can be fitted in. They run from four to ten to thirteen days—usually five days to a week. The big Conferences are held at the New Year time. Country Conferences are held at any time of the year we can get the people together.

McLeod. Soltau mentioned the fact that the Bible Conferences are of different lengths. What is the experience of the Mission? Is it most valuable to have them for two weeks or for four days?

Soltau. We think a week or ten days best, but with the economic pressure some of the men are finding it harder and harder to spend that time. In country districts they could even spend longer. In our backward part of the country we find a week acceptable. The District Class we make ten days. Dr. Roberts mentioned the feature of Extension Sunday Schools. We have been trying to push these in our district. Many young people in the Church are anxious to do something but there is not very much for them to do. We find we can send them out to nearby villages where there is no Church—five or ten li away from town perhaps. From the Chungju Church we have eight or ten going every Sunday. Each Sunday in addition to the children meeting in the local church we have four or five hundred in the nearby villages. The school is held in the village house, or in a private home or in the school building. In one case it was held in a yard. The village people at this place got interested and put up a house for the use of the Sunday school. They said "If you can come out here all winter for our children we shall have to do something. We will find you a building". In three or four years the Extension Sunday School will develop into a church I believe. This is one of the lines on which I think our missionaries should encourage our Korean brethren.

Chairman. We can approach the parents through the children in Korea. In the north a girl from a non-Christian family got interested in the Sunday School and the parents beat her and kept her away as they could. She insisted on attending and kept on doing so. At the Commencement she brought her parents to the school and when they saw that non-Christian children received prizes and recited whole chapters of the Bible, they said "We have been wrong about this. Where can we find out about it all?"

F. S. Miller. In one of our places we had a case like that and reached the chief gambler of the village.

Soltau. Answering Mr. MacLeod's question,—in 1933 there were 63,700 enrolled in Summer Bible Schools, of which 15,500 were non-Christian and of that number 9,938 professed to make a decision to believe.

Chairman. There were 100,000 children gathered in Summer Bible Schools last year. There was a time in Korea when the children met with the adults but in the last 20 years or so we have graded Sunday Schools from the primary up to the top. We have very few fully graded schools—there are a few with eight or nine departments, but not many. Many have three departments.

Crothers. I think some mention should be made of the fact that in Korea we have Sunday School in the morning, preaching in the afternoon and preaching at night. I have heard of churches where they have Sunday School in the morning (and preaching too) and they go out farming in the afternoon. I think the valuable thing here is that you have the whole Sunday for worship and study.

Mitchell. Thirty years ago when I went to Peking we tried to emphasize the question of Sabbath observance. We had this question up at every conference. I am sorry to say that we in our section find Sabbath observance very much behind that of Korea. How do you keep them from farming in the afternoon if they come to church in morning? Then there are the small merchants. They may close for Sunday morning but what about the afternoon? They say they cannot keep the store closed. This is a vital question and something to do with the spiritual life and progress of our church in China. I would like to hear about it here. Have you a special way or have you always done it?

Ross. The first question asked one who wants to be baptised often is, "How do you keep the Sabbath?" "What do you do on the Sabbath?" If the answer is not satisfactory then he is told he had better wait a while. That may seem strange rather than asking them their relationship to Jesus Christ first,—but the objective is alright and we are getting at the situation that way and often tell where they are by their answer. We hold up the standard before them—the whole day for the Lord.

9. FIFTY YEARS OF DEVELOPMENT OF THE KOREAN CHURCH

REV. HERBERT E. BLAIR

Back of the beautiful white sandy stretches of Sorai Beach, beyond McKenzie Point, nestle the low thatched cottages of old Sorai. Here was the home of Saw Sang-yun, who was converted under Dr. John Ross in Manchuria and was a colporteur in Seoul as the "Gates of Korea" were being swung open to the Gospel fifty years ago. Saw Kyeng-jo, a younger brother, was one of the earliest Sorai believers. He was one of the seven first pastors ordained in the Korean Church.

On the edge of the village to the west stands a prominent group of devil trees which marked the ancient village shrine. With these trees as the attractive back-ground of the site given by a village mother, the early Sorai Christians with their own money and their own hands, built the first Presbyterian Church outside of Seoul. In simple faith in the Gospel and in zealous self-reliance, this earliest real Korean Church has been typical of the hundreds of later churches which now cover the land.

Three Contributing Groups. The people participating in the development of the Korean Church should be clearly distinguished. FIRST of all, the Koreans are unique,—exactly Oriental. As a Hermit Nation their life has been simple; but they have had no pre-disposition toward purity or Christian saintliness. Their Confucianism made them practically agnostics. Their Buddhism made them intro-spective. Shamanism has made them superstitious. Ancestral-worship has made them both reverent and fearful. Twenty million of kindly disposed people, mostly living in lowly thatched huts, caught in an in-rushing flood of modern war and progress, the Korean people have been strangely ushered into modern civilization and its turmoil. Some bow down in idolatry; others seek the living God. These ever responsive people are the raw material in the building of the Korean Church.

The SECOND participating party have been the missionaries who have led in the calling out of the Church of Korea. With practically similar equipment, standards and zeal in all the missions, missionary leadership has had three broad trends. The *first* of these has been the supreme place given the *Bible* with its simple Gospel message as the inspired, authoritative word of God. The *second* has been the common determination to make the Korean Church an *indigenous church* from the beginning, self-propagating, self-instructing, self-supporting and self-governing. The *third* has been *comity* and *co-operation*. Any true picture of the early life of the Korean

Church must have drawn very near its heart in clear lines, a toiling, consecrated, rejoicing group of Western men and women who in faith and love for both Christ and the Koreans, have given life service that the Korean Church might some day attain the fullness of the stature of the divine Head of the Church.

The THIRD group shaping Korean church development has been the Japanese. Japanese occupation and rule have brought both losses and profits to the Church. The re-invigoration of idolatry through the help of Japanese Buddhism and the zealous enforcement of Shinto rites upon public officials and educational workers have been detrimental. Licensed prostitution and the liquor trade have been promoted in damaging proportions. Yet the benefits of Japanese occupation upon the Church have been many. Sunday has been made an official holiday. Peace and security of life and property have been given. Government regulations have taught efficiency. The Church of Korea has been given legal recognition and the incorporation of church bodies guarantees church and denominational property rights. Educational regulations have crushed out hundreds of church primary schools and put such heavy financial burdens upon middle and higher educational institutions that the Church cannot carry on alone. Unattainable educational standards and legal separation of education and religion have brought distress to the Church. What the Church of Korea might have been at this time of Jubilee, had there been a different political environment, no one can say.

Persecution. In opposition to the entrance of the Gospel more or less persecution arose. Men were imprisoned and flogged and threatened with death for helping the foreigners bring in the Gospel. Terrible persecutions were inflicted by hostile communities or privately by families or by fathers and husbands. Young widows of the Church were snatched and sold by heathen relatives and terribly abused. Wives were beaten, dragged out of churches and through the streets by their hair and cursed, and their clothes hidden so that they could not go to church again. Some were locked up and food denied them. They were cast off for Christ's sake. Young boys suffered terrible beatings at the hands of brothers and fathers and were driven from home. Young girls were dragged away to heathen marriages and tortured if they protested. If they fled they were arrested and forced back into weddings they could not escape. Even down to the present the church papers frequently give news items of those who victoriously endure persecution. Where the Church has been established longer such gross persecution is passing.

Guiding Principles of Missionary Founders. After fifteen or twenty years of pioneering, early missionary leaders from the experiences of other

missions and their own growing convictions, began to magnify certain definite mission policies. What these policies were may be easily ascertained. Thirty-four years ago in New York City, the Ecumenical Conference was in session. Korean missionary plans were being criticised as immature. Dr. H. G. Underwood described the Korea-Nevius Method and justified its use by church developments already seen. Dr. O. R. Avison, medical pioneer, urged co-operation. Dr. and Mrs. W. M. Baird spoke on education and the need of high standards in Christian life.

Again, thirty years ago, Underwood was telling American audiences that the Korean Church was springing up like a mushroom but that it would not prove a mere mushroom because it was founded upon the Bible, deep earnestness in prayer, generosity in giving and passionate Gospel preaching. Have these early claims been justified by later developments? This is the main question of this paper.

Also in 1904, Dr. S. A. Moffett made an address before those gathered at the Twentieth Anniversary Celebration of Korea Missions in Seoul. Thirty wonderful years have passed since then and as one reads his words and sees his emphasis on character, faith and zeal as required of missionaries and notes how he urged Bible study, evangelism and the practical training of the church, one might think it prophecy or pre-written history. Gradually the Korean Church has come to embody these ideals and policies.

The Bible and the Korean Church. Bible study has been magnified in the Korean Church. The Bible has been ever at the side of leaders and followers alike. The Bible has been a passion with many pastors and teachers. Rev. Kil Sun-chu, the blind preacher of Pyengyang, has been first of all a diligent Bible student. He had studied all the old cults but nothing brought peace till his soul began to feed on the Word of God. Pastor Kil has been an inspiring model before the eyes of the whole church. His sight failed him but Dr. H. C. Whiting operated and enabled him to read again. This past generation pictures Pastor Kil always standing in the midst of great Bible classes, holding up his Bible close to his big, round, radiant face so that through his immense lenses he could himself read the Scriptures and then pour out his great soul in vision and plea. He has so studied and taught the Bible that he can repeat whole books. He has repeated the Revelation hundreds of times. Similarly, most of the leaders of the Church have been good Bible students. Their Bibles are filled with notes, worn and black from Genesis to Revelation. Some of them know their Bibles so well that they are veritable concordances. Such examples have helped the whole church to become a Bible-studying, Bible-loving church. Even the old grandmothers and ignorant farmers have been inspired to learn to read so they too could know God's word.

One can tell a Christian home by the Bible on the floor or on the box at the window or the little table. In their homes family prayers have not only been for daily devotion but they have also been the family schools where the fathers and mothers, aged parents and little children, have gathered in circles about the little oil lamps on the floors, with their Bibles open before them, reading around, verse after verse, the fathers often pronouncing syllable after syllable for the little children to repeat till all have learned to read. Probably all who have spent any length of time in Syen-chun, have been impressed when late at night or early in the morning, while going through the street, passing house after house, they have heard the sound of family prayers or the muffled tone of song. The open Bible is the family altar. All over Korea for years, in multitudes of homes, they have had such family prayers.

On Sundays, dressed in their best clothes, the Koreans have crowded the Sunday-schools. There is no question about the Bible being central in Korean church life. Usually as the numbers have increased separate Sunday-schools have been held for men and women and children,—the men meeting at nine possibly, the women at ten and the children at eleven. No greater witness of the growing influence of the church can be found than the sight of hundreds of men pouring out of the churches after their Sunday School Bible classes to make way for the even greater numbers of women streaming in with a veritable mob of children playing in the church yard awaiting their turn. It is this multitude that Dr. J. G. Holdcroft and Rev. Chung In-kwa and other Sunday-school leaders have labored to organize and guide. It is wonderful what order is emerging out of the chaos. During recent years the Sunday-school has led in the advancement of the Church.

Of all the providential leadings of the Korean Church, none has been more fruitful than the development of the Bible Class System. Beginning in 1890-1891 with a class of seven men taught by Rev. D. L. Gifford in a room in the Underwood compound in Seoul, year by year, Bible classes in increasing variety have been conducted and multiplied. All the churches have held them. There are Bible classes for men and Bible classes for women. There are Presbytery Bible classes and Circuit Bible classes; classes for training officers and classes for spiritual retreat. Some are small; some enroll hundreds, some over a thousand. They last from four to ten days. They start at four or five in the morning with a pre-sunrise prayer meeting. There are usually three Bible study periods in the fore-noon with as many divisions and teachers as required, or as the building will accommodate. Then after lunch a general conference on some phase of church or Christian life is held. Then come business meetings for the raising of helpers' and pastors' salaries for the year and any other common

tasks. As many as can do so scatter in all directions and preach. After supper they bring in their non-Christian friends and neighbors for the big evangelistic meeting of the evening. The churches usually invite some outstanding speaker to teach the principal Bible classes, conduct the early morning prayer-meetings and preach the evening evangelistic sermons. Annual plans are sketched and promoted in these classes. During their inspiration large collections have been raised for building churches and schools, for clearing debts and for sending out missionaries. They are the training fields for the leaders of the church. There, young men get their first chances at leadership and there many find their calls to the ministry. Women with talent take the platform at such Bible classes and preach with amazing resourcefulness. There they get a chance at leadership such as few Oriental women have known in the past.

A very strong, perhaps unique system of Bible Institutes has been employed to train leaders and elders and young people of the church. The Bible is the one text book emphasized and studied. The Seminary which sets its theological impress upon all pastors alike, has been largely also in the hands of missionary teachers but is now beginning to be transferred to the control of the General Assembly step by step. Presbyterians with their historic Calvinistic background, accepting the Westminster Standards and Presbyterian form of government have as of old unquestioningly accepted the Scriptures as the very Word of God. On this basis the Gospel story centering in the Cross of Christ, with its frank Pauline supernaturalistic interpretation has been taught by the missionaries and accepted by the Korean Church without reserve. What doctrinal battles may engross the Korean Church in the future no one can tell but all such struggles would naturally take place on this foundation.

Practically men have been called from sin and idolatry, especially ancestral worship, to repentance and trust in Christ as Saviour and Lord, in simple faith. The supernatural Gospel of God's redeeming love in Christ has been given the Korean Church in all its simplicity and power. The blighting effects of modern materialistic scepticism have been avoided by giving the Korean Church its scientific conceptions on their proper theistic basis. God has honored the faith of the Korea Mission. Today the Korean Church stands before the world as a living witness of the power of the Gospel to change men's lives, to lift them up and give them victory. The Korean Church is a powerful apologetic in the face of materialistic agnosticism, affirming the claims of Christianity as the only true and final religion.

Prayer and the Spiritual Life of the Korea Church. Probably there is no clearer index of the spiritual life of the Korean Church than her prayer life. From ones first amazement at the out-flow of petition and praise from

some servant's lips at family prayers to the polished phrases of a city pastor's public invocations, the marvel grows as to how the Koreans ever learned to pray. Their prayer language flows in beauty, wave upon wave of resonant honorifics. A language built for adoration! Vocabularies of derivatives from their unfathomed past make full expression of Christian truth, confession, aspiration and praise quite adequate. Christian conceptions fit into Korean sentences as though an exile were returning home.

Prayer-meetings have been so zealously attended that they have been heralded around the world. These prayer-meetings continue right up to the present, bringing grace and comfort and new life to multitudes.

Besides these formal meetings many zealous souls have struggled long nights through, seeking release and guidance and power. Rev. Lim Chong-soon pastor of the West church of Pyeng-yang, went to a mountain cave and prayed and fasted, refusing to come out until he was sure that the Lord had blessed him and was commanding him for service. Rev. Kim Ik-too, the great evangelist, in his meetings, though teaching and leading as many as five hours a day, has repeatedly spent as much as three or four whole nights a week, all the night through in prayer.

But what adequate description can be made of that great door of prayer and spiritual exaltation which God so graciously opened to the Korean Church in 1907 at the time of the Great Revival? It was winter and alone in far off Kang-kei there came to me a letter from my brother Rev. William Blair of Pyeng-yang, telling how the Spirit of God had come upon their Winter Bible Class. The whole church in Kang kei was thrilled by the report and I was somewhat prepared thereby for what was to come to me a few days later when returning home, I got off the train in Syen-chun. There on the Station platform were Dr. Sharrocks and my brother from Pyeng-yang. Near by stood a group of Korean church leaders gathered about Elder Yang Chun-paik who was weeping. Dr. Sharrocks came up first with extended hand saying, "Blair if you have any sins you do not want to confess, you had better get back on that train." I could not realize then why my brother held back in welcoming me after ninety days alone in the heart of the northern winter. The Koreans did not answer when I asked why they wept. Only gradually, as we walked through the town and past the open doors of the great North Church where, at mid-day, I saw the whole Christian community prostrate, weeping in prayer, and later joined the missionaries in the afternoon in an agony of prayer, did I begin to realize what had happened. The Holy Spirit with fire had been poured out from Heaven upon a great church and the missionaries were being cleansed together with the Koreans.

Men came in from Nong-chun County by the river, at the sea, where I

had work. They pled for someone to come and open the way and show them how to go through the Revival as in Pyeng-yang and Syen-chun. Their hearts were ready to burst with pent up feeling and conviction of sin but they hesitated to start their confessions till some missionary came. After only a few days, as soon as the older missionaries in Syen-chun were satisfied that I had gone through the fire myself, they allowed me to go. I went from church to church, giving them only one night each, for the churches ahead sent men pleading for me to hasten. For two sacred weeks, in a new church each day, I saw the terrors of the fire of repentance let loose in the hearts of God's people. The sight at first was almost overwhelming. In church after church we went through the same mortal agony. Upon reaching a church we would hold an officers meeting and go over the story of the Revival in Pyeng-yang and Syen-chun which was still in progress. Then we would take First John 1:8-10 and discuss sin and the need of confession and cleansing and the assurance and joy of forgiveness. In every church the officers were eager to confess their sins first.

At Tuk-hung, the helper, Moon Chin-won had a terrible experience. Later he became their first elder and again later their honored pastor. But the Revival hit him hard. He had already been through the meetings at Syen-chun and had helped me in the officers meeting in the afternoon. But after we threw the meeting open for confessions I noticed that he was going through extremely serious agony on the side of the platform. As the confessions grew in intensity I went to him and told him that I needed his help to comfort others over the church but he merely shook his head and kept on moaning. After a while he got to his feet and began to confess before the church. I listened and was glad. But then he sank down again, weeping and groaning. I went to him again and told him of the promises and told him he should set a proper example and believe and get the promised peace and that he should be out helping others get peace. But it was no use. Later he arose and confessed other sins a second time but even then he did not go to the core of the matter for he went back to his weeping and moaning. At last near midnight he got up and fairly jumped down and grabbed an old long white whiskered man there before the pulpit. The old gentleman was bowed down too and did not know what was happening at first. As he lifted his head Helper Moon with his hands on his shoulders told of his sin against him and asked forgiveness. I heard him confess how he had defrauded the old man in the purchase of his house when he had come to the church as helper. He had tried to get peace by telling of other sins while all the time he was trying to cover this greater fault. But at last his sin loomed up bigger than reputation and life even. It involved his position as helper. Death would have been easier than

confession but he came to see that the Spirit was commanding him to choose repentance and life. He who commanded confession also gave the strength for victory. His pride, his office, his good name, he cast them all aside for the joy of being able to confess and live. Forgiveness was more to be desired than all else. He resigned his office there and then. He called the church to witness and promised not to let a day pass without due reparation. He went into that meeting that night a condemned sinner but came out refined in the fire of God. He repaid. We kept him in the work, a better leader than before. Later he served his church there as pastor with success till he passed to his reward several years later.

One interesting thing that followed in the wake of the Revival was the pre-sunrise, "Sai-buk-kee-do", prayer meetings. This church habit seems to have been suggested by Dr. Howard Agnew Johnston, who told the Koreans of the work of the Spirit he had just witnessed in his visit among the Christians of one section in India. Kim Ik-too, especially, took this up and used it powerfully in his meetings all over Korea. It has now become a permanent custom. It is a difficult custom for missionaries but not abnormal to the Koreans. In the great Bible classes or before some definite Forward Movement, the Church of Korea gets strength and enthusiasm by a week of this Sai-buk-kee-do. It seems to be their best hour in the day for prayer and preparation. Real blessings have come to all the churches in such meetings.

Gospel Preaching in the Korean Church. The genius of the Korean Church has been pre-eminently manifest in the personal preaching of the Gospel by all. Following the example of the early missionaries, their followers went everywhere preaching. Evangelists and colporteurs to a moderate extent have been covering the country, but man to man, neighbor to neighbor, the average believer has been the greatest preacher. The Gospel story has flowed along family channels. Children have carried the news to their homes; women have relayed the message over the court-yard walls and discussed the new doctrine as they have beaten out their washing, squatting by the village brooks. Farmers in the fields have passed on the tidings as they discussed crops. Merchants with sandaled feet have hastened along the highways debating the new religion as they have gone. In the guest sarangs of the village yang-bans, where the community elders smoke their pipes and play chess, they have welcomed the itinerant evangelists and in the genial hospitality of the East, have sat by the hour listening to the wondrous tale of God's redeeming love. But it has been in the close touch of home and kindred where deep determination has spoken from heart to heart, that men have come to conviction and believers have been harvested. Strong men have gone in the power of the Spirit to their clan villages and labored from home to home, pleading with relatives and friends till many

have come out into new life. The break with heathenism comes when at last they destroy the household tablets, go to church and take their stand.

The Chung-san church of Sun-san county in Kyongsang Province is typical of the growth of the Gospel in a multitude of early churches. Mr. So Pyeng-sik, a young man of ancient Chinese lineage and the head of his clan, went with a friend across the mountain to the Wul-ho church for a 'sight-see'. He obtained a Bible and thence was an eager believer. His father was immovable but he soon won his uncle and several cousins. They began meeting in one of their homes. When they began keeping Sabbath the whole village was in consternation. All were talking for or against the new religion. When they began to sing, the community resented it but when in the early spring, So Pyeng-sik, the priestly head of the clan refused to prepare the foods for ancestral worship at the shrine on the hill back of Chang-kun-dong where the spirit of the old Chinese general, their ancestor who had fought for the Koreans, hundreds of years ago, was worshiped, the whole clan and community rose in rebellion. The wilder the furor the wider was spread the Gospel story. So Pyeng-sik and his uncle and cousins went right on believing. They studied the Bible; they kept the Sabbath; they preached and endured persecution. Finally, after much community turmoil, they turned over the ancestral shrine and its endowed fields to members of the Kyeng-ju Lee family. Gradually followers increased. The home they had been meeting in became too small, so the family moved out and they removed the interior walls and made the house over into one long room. In a year or so this was too cramped and the room was extended and a school-room added at the side. Many younger people were soon believing and keeping Sabbath and many others joined them until they had over a hundred crowded into their little church. Then they tore down the church and built entirely new but on the same little lot in the heart of their village. From the beginning So Pyeng-sik was a diligent Bible student and teacher and preacher. Two of his cousins, though younger, were soon more efficient than he. The clan was large and their splendid group of young men were thoroughly in earnest, living and preaching real Christianity. They went to all the villages in the near-by valleys and won believers. When the new church became overcrowded again, they divided the church and started a new group at Yong-sa-tong, three miles away where other cousins lived. After two or three years more their church again became inadequate so they moved out to a new site at the edge of the village where they erected a splendid little country church with glass windows and wooden floors and a pulpit and platform chairs. At the church door they set up four high poplar poles and in a little belfry at the top they swung the new bell they had purchased from Pyeng-yang. The Yong-Sa-tong church has

become larger than the mother church, having between two and four hundred adherents. More recently a third church has been set off, besides two smaller meeting places, largely resulting from the one beginning. Out from this work have gone some fine leaders. Three of the present generation have been ordained pastors, one of whom, Rev. Chew Naksu, is in charge of the three churches and adjacent groups; another is pastor in Sun-san. Three younger men are evangelists and candidates for the ministry. To describe the life of this one church community would be to describe the churches of Korea.

Recently in Sun-san, during a Bible class, Mr. Sim Sang-min of Kim-chun where Rev. H. M. Bruen labors, laid aside his Russian Oil Agency work, brought from Kim-chun a stock of Bibles from his Y. M. C. A. Book Store, and going from home to home of his yang-ban relatives, and from stores to schools, and from town hall to magistracy, he gave days and nights to personal preaching. As he is one of the recently elected Provincial Councillors even the Magistrate was duly respectful. He got good results, winning men of high standing. This same man has been paying the expenses of a Japanese pastor from Taikyu to go to Kim-chun to preach among his Japanese neighbors. There has been a falling off of a certain type of early preaching which would not now be of much value, as most men have in general heard the tidings. But we have very great cause for rejoicing to-day over the faithful, zealous preaching of those able to preach, the same as in the past. Their zeal is still reaching men, and churches are being founded and many of the older churches are growing and erecting fine new church homes and are making splendid progress in the finest kind of church life. The hilarious progress of thirty years ago has changed into a steady, faithful witnessing that still has power and is building up the church.

The Koreans are not only active at personal evangelism but they have shown amazing ability as platform speakers. This is the more remarkable since they have had no open forums in their old life. Strange to say men, women, parents and children do not seem to hesitate even before great audiences. They seem to be born preachers. Their basic knowledge of the Chinese Classics has given them a literary aptitude. With no Western learning and no Seminary training, thousands of average Korean farmers and merchants have from the beginning even until to-day, except in the larger city churches, taken their turn at preaching. The better trained students are naturally the more helpful and acceptable preachers. Out of this nationwide preacher-training university, some wonderfully successful preachers have been developed. Sermons full of Scriptural teaching, abounding also in classical Chinese illustrations and graphic with life stories and applications are poured forth. Many are not so successful but it is strange

how the Koreans as a whole grasp a good theme and develop it and apply their messages and edify their hearers. The night evangelistic meetings of the nation-wide Bible Class System set a splendid stage for the development of great preachers. Kim Ik-too has gone up and down the country for years leading these classes with remarkable platform power, winning men, remaking churches, raising collections, building schools and churches. Pastor Kil Sun-Chu, the blind pastor of Pyeng-yang, has been a very powerful preacher for forty years. Rev. Lim Chong-soon, Cha Chai-myung, Pai Un-hee, Lee Moon-ju and a score of others could be named, all outstanding preachers of power and wide influence. Wherever they go they draw crowds. They preach the Gospel in its purity, its power and its inspiration and get worth-while results. Among the women also, leaders of spirituality and marked platform ability have been developed. Thus unceasingly, the Gospel has been preached with power.

Giving in the Korean Church. The key to the development of an indigenous church on the Mission field lies in the proper restraint in the use of foreign funds. A consistent policy of self-support has accomplished much good thus far in Korea. From the beginning the believers have known nothing else but to pay for the physical advantages of Christian faith. They have the better loved their Bibles and other books because they have bought them. They have loved their churches because they have built them with their own hands and money. Being their own churches, they have gladly paid for upkeep and repairs. Paying all the salaries of their pastors and evangelists, they are eager to get out of them the maximum of help in the spiritual life. They have been quick to see that by building larger and better churches more of their neighbors would be attracted to join them so they have rebuilt and enlarged stage by stage. Thus by natural steps the large budget of the Korean church has grown from year to year through the generous giving of a church which has never known anything else but to pay its own way. Without the high sense of stewardship gained from the Bible, the present budget of the Korean Presbyterian Church of about a million yen annually, would be impossible.

They have grown from weakness to strength, from thatch to tile, from hidden alley sites to main street fronts, from straggling shacks to magnificent churches and that in their own faith and strength. Some of their newer buildings would be a pride in any land. From Fusan to Mukden many attractive brick and tile buildings show the good fruits of this spirit of self-support. In these larger churches they carry budgets covering pastor's and co-pastor's salaries, neighborhood evangelist and Bible Woman's salaries, light, heating and repairs, and the multitude of minor expenses incident to a great church life. Training all to give, planning the budgets, enrolling the

pledges, taking up the collections keeping the books and meeting the bills of some of the larger churches, constitute no small task. Many have been sacrificial in their giving. Watches and rings and jewelry have been laid on the altar. Some have given their very homes. The Church of Korea has begun to take her place side by side with the older churches of Christendom in tithing and stewardship, in systematic support of the manifold work of the whole church, and in sharing the burdens of the world's great needs.

The organization of the Korean Church. Since the Koreans have paid for their churches and pastors' salaries, they have naturally ruled their own churches and chosen their own pastors, though under proper presbyterial review and control. At the start, the missionaries wielded full ecclesiastical authority and even to the present day, under Assembly and Presbytery permission, missionaries carry heavy responsibilities. The missionary has been more of an honorary official adviser, and not a dictator. As soon as a little group has started some local leader has been put in charge and from that day on the groups have been largely self-governing. Early participation in the support of evangelist-helpers has resulted in making the helpers responsible first to the churches paying their salaries. Under Presbytery, district officers' organizations have controlled helpers' services until sessions in large churches become fully autonomous financially. The missionary has been at hand, suggesting, inspiring, waiting and praying and sometimes reproving, but decisions have been reached in conference at last by vote and majority rule. Temporary local officers, temporary un-ordained preachers, and temporary district organizations have been employed constantly but under Mission and Presbytery authorization.

The helper system of supervision of groups of churches has worked great good. It has provided intelligent leadership and at the same time left the responsibility on local church officers who have had to teach and rule their own groups. As Paul sent out Timothy and Titus to care for the early churches in Asia Minor, the missionaries arranged to have helpers called to supervise from five to ten churches each. This was done not in episcopal but in presbyterial ways. The crux of the establishment of the self-support principle is met in having each group build its own meeting place at the beginning. But the real problem, the long hard grind of upholding self-support principles in mission work, is found in the year by year conflict of wit and determination between the missionary with his self-support ideals and the district church officers gathered in annual circuit meetings who do not want to spend any more money for their helpers, and pastors' salaries than necessary. When to use and when to refuse subsidies in the early stages is the vital question. In most districts of the north west of Korea, evangelistic work has not been subsidized at all from

the beginning, not even for helpers' salaries. Special stress has been put upon not paying men to preach. More recently the churches have hired paid evangelists to preach within their districts and to do home mission work in more distant fields.

Committees of Presbytery called See-chals have under the wise leadership of missionaries and Korean leaders alike, been of inestimable value in the informal direction of the churches, and in adjusting difficulties. They have been clothed with semi-presbyterial influence but are more flexible than presbyterial meetings, but must always report to Presbytery for approval of decisions. Nothing in the life of the church has been more helpful to enable missionaries to continue their valuable guidance of the churches through the various stages of growth than these Seechals.

Presbyterianism has had a hearty welcome in Korea. There has always been much of common democracy in the village life. The rule of elders fits their traditions. Oppressed in many ways in the past, the representative form of government, with votes for all, and the making of their own rules and sending of representatives even to General Assembly, has appealed mightily to them. Thanks to Dr. C. A. Clark, many a church leader knows his church law almost as well as he knows his Bible. In spite of the absence of democratic institutions in their national past, the intelligent way in which the pastors and elders rule their Sessions, deliberate in strong Presbytery meetings and higher still, carry on the tasks of the Assembly year after year in great meetings, even through times of political turmoil before the critical eyes of the police and hungry newspaper reporters, and make few serious mistakes, is reassuring. Whether in the whole Orient, apart from national parliaments, there is another deliberative assembly comparable to the Korean General Assembly, is doubtful. The organized life of the church is a great training school. Strong men and women are here trained not only for the service of the church life but also for intelligent citizenship and for leadership in the advancing life of the nation.

After General Assembly adjourns each year, the various Boards carry on a multitude of services throughout the church, and in mission and benevolent work. The work of the Board of Christian Training alone is a great task, covering the preparation of Sunday-school literature, teacher training, Sunday-school organization and numerous allied tasks leading to the more complete establishment of the Bible in the church and in the life of its members. The Board of National Missions carries a budget covering a variety of undertakings, scattered over Japan, Manchuria and China, reaching to Shanghai. But the crowning task of the Church has been her foreign mission work in Shantung. Since the organization of the General Assembly in 1912, a group of consecrated workers have been kept at that

inspiring work to the honor and uplift of the whole church. At times it has been hard to finance so bold an undertaking but with every discouragement during the twenty two years of foreign mission effort, the Church has found some way to persist and go forward. Three or four missionary families and single workers have been kept in the two stations in Shantung right through the years.

The uplifting and restraining power of the church and the Gospel upon the nation, the Church's zeal for education, the zeal of the young people for Christian music and the uplifting influence of music upon them, Christian Endeavor work now bringing a new religious freedom and social transformation to the younger generation, and many other phases of the life of the church, can merely be mentioned.

It has been an incomparable privilege to have had a part in the preaching of the Gospel in Korea. In the midst of the seething political changes of the Orient this Church stands firmly on the Word of God. Indigenous from the very beginning, there is frankly not much point in worrying about devolution in the missionaries' relation to the church. Many things have worked together to make the relations of the missionaries and the Church pleasant and mutually helpful. The missionaries might go, the schools and hospitals might close but the Church would go right on, The great multitudes of Korea are still outside of the church. Still the future may take heart from the past and we may hope that when the Church of Korea comes to her next Jubilee, a larger share of the nation may be claiming their privileges as the children of God. As for ourselves we would this day, with profound gratitude to God, renew our loyalty to the Gospel and all that it stands for and praise our risen Lord because he has counted us worthy to share with Him in the up-building of this faith inspiring, heart-rejoicing, apostolic, Korean Church.

DISCUSSION

Mr. Marshall. The question of the emotions of the Church members is bothering us a great deal in North China. What are you doing to cultivate the emotions of the members of your Church so that they will not be drawn away by others.

Romig. Mr. Marshall has asked the question that was on my mind. I wonder if in any of those early revivals there was a great show of emotion outside of the confession of sin. Were there visions? Did the people go into trances, roll on the floor and dance? This has been going on in parts of Shantung during the past year in some places and has made for division in the Church. We have felt the Holy Spirit in many places. Many places have been helped and blessed. Yet there has come an evil spirit which is

leading the people to division and has made a serious situation in some of our churches. The missionary body have been able to help many of our Christian brethren and many of them have come through and have been helped by their experiences. The question is, however, how are we going to bring to China, revival meetings that are going to hold them and yet not be followed by this extreme emotionalism.

Chairman. What are you doing in Shantung?

Mr. Romig. Our question is how to hold more revival meetings than in the past but to hold them in the way that will not lead to extreme emotionalism. How can we overcome this emotionalism?

Chairman. What was the character of the early revivals in Korea?

Swallen. In the early revival meetings that I have been in, I have seen much emotion but no going off into dancing, rolling etc. They were directed by the Holy Spirit. Men did fall on the floor and cried out to God and did not get peace for a long time because of their great consciousness of sin and the power of the evil spirit.

Downs. Listening tonight, one's heart was filled with awe and wonder again at the recital of supernatural happenings and the moving of God's spirit in years gone by and the thought has come to me, that while the Spirit of God moves as He will in His own sovereign truth, I would like those who went through those wondrous days to indicate again on the human side, what were the features that led a Living and eager God who is always willing to pour out His Spirit and blessing,—to move? I would like to have this quietly and deeply and clearly brought up.

Chairman. Who will attempt to answer?

Blair. As I remember the beginning of the revival in Pyeng Yang just after I came from America as a young missionary, I was impressed with the fact that Presbyterians and Methodists were gathered together in Pyeng Yang in prayer and loving fellowship. Dr. Hardie was invited to tell the story of his experiences in the spiritual life. It moved the missionary community. They set themselves to pray about it and for months and months in fellowship and in prayer, sought guidance until the missionary community had a revival in its own life. Six months later the power of the Holy Spirit came upon the Bible Class there in Pyeng Yang. This probably was one of the great influences that opened the door to the coming of the Holy Spirit on the Church—the prayer and fellowship of the missionaries.

McCune. I remember the moment when Dr. Hardie mentioned a point on which we did not agree. We were at logger-heads when he was through. I will never forget that day; we went out as mad as could be with each

other. We went back to our homes to get ready marvellous arguments to try out when we returned to conference. I will never forget, either, the next day when Dr. Hardie got up and said "I am not fit to go on with this Conference today, I spent a lot of time last night to prove my point and I want to say, forgive me! Lee, forgive me!" Arguments went to the winds and we began to love each other!

Hunt. It was my lot to be at the Sunday morning meeting when Kim spoke on "Seeking an Abiding City". After his sermon we were going to dismiss but something happened right there before we could leave. They began to cry out in prayer, confessing their sins. That was the beginning. I was in the chair but could not do anything. Remember we were under great stress. We did not know what to do; everywhere they were confessing, praying and weeping. We dismissed the service as soon as we could and went back and had an afternoon prayer meeting, Mr. Lee leading. That evening there could be no service; the people were broken up and the house was crowded. The spirit simply took possession of the people. It was God's gift at that time when their country was taken away from them. God put it upon our hearts to pray, gave us to ask Him for a revival, and He did so!

Chapman. As I see this question of revival meetings and emotionalism, taken from the standpoint of work in Japan, I think our Christians are in danger of temptation from two points,—how to distinguish the vision from God from that of Satan. In Japan we have a Shinto belief called the Ten Ri Kyo; this offers to its believers the experience similar to what many of our Christians are seeking,—the gift of the Holy Spirit. Followers of the Ten Ri Kyo are ordered to surrender to their God and when these seekers are especially passive there is a phenomenon. I believe it is necessary to teach our people to distinguish between the supernatural work of the Holy Spirit and of the Evil Spirit—that in surrender to God, He does not expect them to keep their faculties, mental and physical, entirely in abeyance.

Chairman. We have answered the question as to how the great Revival years past came about, but have not attempted to answer Dr. Down's question as to how another can come. Let us face our present problem,—the possibility of such a revival in our midst and in other countries.

Swallen. A mission united in prayer. No instructions can be given. Remember the 2,000 brought together—that was something new. It just reminded me of the waves of the sea. Sometimes high and sometimes low—we hardly could stop it. Today it won't work if the Spirit is not the first to move. I had charge of the women's morning prayer period in the Bible Institute. I asked them to pray and immediately they all broke down and prayed together. You could feel the Spirit at work. At another class I did

not ask them ; conditions were not right. Praying unitedly is a spiritual exercise.

Soltau. I had the pleasure of being one of the consultants of Mr. Blair's paper and I think I can say that I endorse every word of it. I would like especially to add a few words to what has been said about the need for care in our Sunday School work and what I believe is the great opportunity that we have not yet taken advantage of, in the Summer Bible Schools. Down our way I have been taking pains to talk to the teachers in the Summer Bible Schools and Daily Vacation Schools to get them to make a point of having with the children each evening an evangelistic service, and to put to them the need for making a definite decision to believe on the Lord and give themselves to Him,—accept Him as their Saviour. We should do the same in our Sunday Schools more definitely than we do. We should have a Decision Day every year ; however we do it, it should be done. I have been talking about it for years to my leaders. First that we might have a regular revival service as far as possible in every one of our primary schools at least once a year. One of the biggest needs in Korea today is to train some young men who know something about the way to handle young people and children in regular children's evangelistic work and go into the primary church schools and primary government schools when they have a chance, and evangelise and preach the Gospel so that they can understand it and, take it in, believe, and make a decision for themselves. I think one of the biggest unused opportunities before the Church in Korea today is this work.

In working up these statistics on the findings in the schools of our Mission alone, there are almost twenty thousand children in the Church schools,—many of these are Church schools only in name as there is very little Christian influence among them. Our teachers are nominal Christians but I doubt if they have any real devotional worship even once a week. It is a tremendous field. The Board of Christian Training could develop men for this work, for the opportunity is great.

Swallen. **Attendance of Children at Adult Services.** What are the China Missions doing with regard to this? It is a big question with the Korean Church—the absence of the children at the regular Church service. This couples up with what Mr. Soltau mentioned. I would like to ask someone from a successful church in China, are your children in the regular Church services? Here we have difficulties when we let the children into the regular services. They sometimes have morning service and Sunday School together. In some places they have separate children's services but the children do not go into the Church service. I am afraid for the future where the children do not go in and worship with their parents.

10. PRESENT DAY RELIGIOUS PROBLEMS

REV. RICHARD H. BAIRD

Shall we begin by comparing the problems of today with those of fifty years ago?

When the first missionaries reached this land fifty years ago the problems confronting them were enormous. Unfriendly government, hostile people, a language unconquered by text books, grammars, or dictionaries; obstacles of race, superstition, prejudice; the power of the Evil One, were only a few of the problems before them. At first thought one might almost be tempted to say that today we have no problems comparable to those which faced the Church of Christ fifty years ago. Certainly as we study the history of the past fifty years and see the way that God has opened closed doors, and solved problems for His Church and through His Church, our hearts burn within us and we are able to look forward with unquestioning faith. Whatever our problems today may prove to be, we know, "That the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose heart is perfect toward Him." We know that the promise is sure. Are we fulfilling the condition? That is the ultimate, really the only problem facing the Church today.

But things are not entirely simple today. While the *obstacles* to-day facing the church may be considerably less than they were fifty years ago, the *problems* are more complicated. In the early days it was a clear cut clash between the forces of Light and those of Darkness. Then the army of Christ consisted merely of a handful of missionaries; now it has been augmented by the rise of a strong, self-conscious, independent Korean Church. This has been the object of all our missionary effort; it is our thanksgiving and joy, but its presence does complicate things. Sectional prejudices and jealousies, false teachers and heresies, now are problems which arise from within the church itself. Problems of church government and discipline, training the young people, selection of right leaders, problems of denominations,—all arise because the Church exists. The problems existing fifty years ago have not disappeared. Their appearance may be altered but the difficulties arising out of the Church's relations to a non-Christian government, the problems of how to present the Gospel in a positive and winning way to adherents of other faiths, the problems arising from the impact of Christian ideals and principles upon heathen social customs,—these are with us today as they were in the beginning. But to these problems have been added the more subtle ones already mentioned, as coming from the existence of an indigenous church. Continuing this thought, therefore, in this paper

we shall first consider the problems arising without the church and then those coming from within.

We have been working here for fifty years. How far have we gone toward making Korea Christian? The stranger, having seen the work in three or four large centers, may think that work is nearly complete. As a matter of fact it has hardly begun. The total number of Christians of all denominations, including Roman Catholics, is given as about 350,000. Compare this with a total population of over 20,000,000 Koreans, and one gets some idea of what remains to be done. The problem may be presented forcefully, if it is worded this way. The figures compiled by the Government-General, while of course not going back for fully fifty years, give evidence that during that time the population has probably more than doubled. Say it has doubled, that is, increased 10,000,000. We have been rejoicing that our church has been increasing by the tens of thousands. That is good but remember that the population has increased by the hundreds of thousands and millions. There are millions and millions more non-Christians in Korean today than there were when Dr. Allen first landed in Korea.

Among these millions of non-Christian Koreans what other religions do we encounter? There are other religions and by their existence they must be termed a 'Problem'. They are not a problem in the sense of threatening the existence or growth of the Church.

Under the old Korean Government, Confucianism was the official religion of the land. Beginning with veneration of Confucius and Mencius, it goes down to include various lesser sages and ends with ancestor worship which touches practically every non-Christian home in the land. The King himself supervised the semi-annual sacrifices in Seoul, and in each prefecture the prefect or koon soo, was ex-officio master of ceremonies. Even now the prefect is still master of ceremonies at the fall and spring sacrifices, though he may, and I understand frequently does, appoint a substitute to go through the elaborate ritual with which modern officials are poorly acquainted. In each prefecture this worship centered in the Haing Kyo. These were higher schools for the study of Confucian classics and also temples where sacrifices and incense were and still are offered. The educational feature of these institutions has disappeared with the establishment everywhere of the public schools. The religious feature still remains. Any missionary who thinks that the church has a mighty hold upon this land might profitably attend one of the sacrificial days. There he will see the great hall of the Haing Kyo crowded to capacity with tables set so close together that there is barely room for the attendants to walk between. Whole oxen, pigs, chickens innumerable, ceremonial breads, sacrificial foods of all kinds load the tables. Hundreds of yens' worth of food is on display. If the missionary

should happen to be well enough acquainted with his territory to recognize those who crowd the guest halls, he will see the aristocracy and wealth of his territory well-represented even today. To go from one of these ceremonies to one of our country churches and see the congregation composed mostly of desperately poor tenant farmers, a few small shop-keepers, and others, makes one realize that as for winning this country for Christ we have hardly even begun. This is not cited as cause for discouragement. Far from it. We know that, "Not many wise after the flesh, not many mighty, not many noble are called," but that God chose the foolish and the weak and the base and the despised things of this world, "that no flesh should glory before Him." The ultimate victory is sure but there is much to be done yet.

The very considerable wealth of the Haing Kyos is all handled by the government's prefectural offices. The Koon Soo is not only treasurer but also master of ceremonies which gives these Haing Kyo ceremonies somewhat the character of an official religion still. An effort is being made to stimulate interest in these ceremonies which the Government does not regard as being religious in character. The Government revived the Confucian Institute in Seoul in 1930 with the purpose of "preserving the ideals and spirit of Confucius and for the cultivation of characteristic Oriental morals." Already instances are not wanting of officials requiring attendance by public schools at the Haing Kyo sacrifices. Just what effect this will have in reviving Confucianism in this country, one cannot now predict.

Official Confucianism centers in the Haing Kyo. Popular Confucianism centers in ancestor worship. Neither of these is organized, nor are they aggressive in character, nor do they have any kind of a system of propaganda. Their strength however is immense; their hold is hardly weakened.

Modern Koreans may ignore the sacrifices to departed parents; many participate with a shrug saying that it is merely a memorial, and that it is immaterial whether the spirits of their parents come and partake of the sacrificial food or not. The fact remains however, that with the exception of the 350,000 Christians, most of the 20,000,000 people of Korea set up the Spirit Chair immediately on the death of a parent, build a paper shrine around it, offer incense before it, present their own food before it three times a day for two years and continue all their lives to visit the graves on the prescribed days with sacrificial foods. They do it too not merely as a memorial but because they actually believe that by so doing they nourish and sustain the souls of parents who have gone before and that should they fail to do so, the grieved and hungry souls are liable to visit childlessness, sickness, poverty and disaster upon them.

The largest organized religion in Korea today is Buddhism. The statistics show well over 6,000 monks and nuns attached to 1,300 temples throughout Korea. The property of these temples is valued at about Yen 10,000,000. At one time Buddhism had a hold upon this country stronger probably than that of Catholicism upon medieval Europe. But power is a dangerous thing to its holder and the excesses of Buddhist monks at court so thoroughly disgusted the Korean people, so offended their sense of right, that the Korean people as a whole completely rejected the ideals and principles of Buddhism. While the monasteries retained their endowments and there was no general persecution, when the first missionaries reached Korea, Buddhism was despised and utterly unable to oppose the preaching of the Gospel. This too is an almost miraculous way in which God had prepared this land to receive His Word; had Buddhism been as strong here as it had been some hundreds of years previous, as strong as it now is in Japan, or Siam, the story of fifty years of mission work in Korea might, humanly speaking, have been entirely different from what we are hearing today.

Today Buddhism is apparently enjoying a revival. Buddhist temples are being established in all towns of any size where formerly there were none. Small isolated temples formerly occupied only for short periods of the year, now have monks in permanent residence. Articles used in Buddhist worship appear more conspicuously offered for sale along the streets. One would suppose this to be due to the large increase of adherents, but the puzzling fact is that the Government-General figures show a decrease from about 200,000 adherents ten years ago, to 118,000 reported last year. The numbers of monks and nuns also show a decline. There are more Buddhists among the 500,000 Japanese now in Korea than there are among the 20,000,000 Koreans; the Government lists 222,000 of them. One wonders if this fact accounts for the apparent revival noted above. Korean Buddhism at least does not seem to be a serious menace to the Church.

One still encounters adherents of native Korean religions such as the T'yun Do Kyo, the Si T'yun and Paik Paik Kyo, the Po T'yun Kyo. The Government does not honor these by acknowledging them as religions. Their statistics are difficult to obtain. Of these the T'Yun Do Kyo is the largest and most belligerent. The Religious Section lists 80,000 adherents, but my personal guess is that that figure is much too low. This religion has Confucian and Taoist elements based on a pantheist philosophy. Its adherents claim to worship God, but violently reject the claims of Christ.

Before passing on, it is worth while noting that aside from Christianity, there is only one religion here in Korea that seems to be showing any growth. The Korean adherents of Shintoism have increased 236% in the

past ten years. At present they number about 15,000. There are two Japanese Shinto sects actively engaged in work among the Koreans, one of which has started a training school for preachers in Seoul.

The Church in presenting the Gospel to the people of Korea today, has to meet every type of thought from that of the farmers in the villages and remote valleys, the great mass of whom are nearly as superstitious, bound to demon worship as they were fifty years ago, to that of the modern man who has received his education in the Government schools, keeps in touch with the thought and doings of the world, is liable to be purely materialistic in his thinking, agnostic toward religion and entirely indifferent to the claims of Christianity. Or if slightly younger, he may be more or less red in his thinking, the possessor of dangerous thoughts! Those in touch with Korean youth tell us that communistic ideas are spreading rapidly and there is no question but that the police are thoroughly alarmed and are watching for them. If the iron hand of the Japanese Government should be removed, just how strong the red influences would prove to be, is impossible to know. In some places in the north where the influences from Siberia are strong, the Communists have been aggressive enough and numerous enough to burn church buildings, beat and sometimes kill church leaders.

These modern Koreans whether agnostic or Bolshevistic are very conspicuous on the landscape; they are very vociferous; they control the National Press; they are especially strong in the centers where most of the missionaries live, and which are all of Korea that most visitors ever see. But let it not be forgotten that for one of these moderns, there are a thousand Koreans in this country whose religion is not materially different from what it was fifty, or two hundred or more years ago. They are the millions upon millions of people living in the farming villages. From their ridge poles hang the bunches of paper or rags which house the tutelary spirit. Under the back eaves hang the little straw 'syum'; somewhere about the place is the earthenware jar, or perhaps a bag, containing a few pieces of paper and a handful of rice for the benefit of the spirit of the site. In times of trouble or sickness the sorceress or the necromancer is called in to appease or drive out the evil spirit. These do not represent the educated, the most intelligent classes; they do represent the thousands upon thousands.

The other religions in this land are not presenting any insurmountable barrier. The problem resolves itself as to whether the Church, we individual Christians, are presenting a witness to the non-Christians of this land, of holiness, of transformed hearts and lives, of the fruits and power of the Spirit, of a genuine and earnest desire that all may obtain forgiveness of sins and salvation through the atoning work of Calvary. If we solve this

problem there is nothing in the other religions here to stop the unlimited progress of the Church.

Of all the problems which are demanding solution at present there is none which has one tenth of the importance nor presents one tenth of the difficulties of that of the Patriotic Ceremonies at the Jinja, or National Shrines. The foreigner will observe many Shinto Shrines with their graceful torii set conspicuously on various hill tops throughout Korea. To the inexperienced eye, they all look alike but the Government divides them into two entirely distinct classes. Some of these are temples of the Shinto religion; these temples and the officiating priests are supported by private donations from devout Shintoists, just as a Presbyterian Church and its pastor may be maintained by good Presbyterians. Attendance at these is optional. There are 218 such shrines, listed. The other class is known as Jinja, or National Shrines. These are supported by Government funds and the officiating priests are regarded as Government officials. The purpose of these Jinja and the ceremonies taking place there, is to increase patriotism, foster the national spirit, inculcate reverence for the Royal Family of Japan. Attendance at these Jinja is required of all officials, schools, civic bodies, etc., on certain set days. The Government has specifically declared that these Jinja are not religious.

In general no one could object to this program. As for the right and even the duty of the Government to train its school children to be patriotic citizens, surely we missionaries who have enjoyed the safety and security given by the strong Japanese Government should be the last to find fault. Every nation has its ceremonies in which school children salute the national flag and pledge allegiance. There is no reason why Japan should not have such ceremonies too.

The great difficulty however, arises in the fact that the ceremonies at the Jinja have definitely religious elements. The "Annual Report" of the Government-General for 1932-33, issued last December, while it clearly states that the Government treats the ceremonies held at the Jinja as "absolutely distinct from those of a purely religious nature", immediately proceeds to state that the greatest of all the Jinja is the Chosen Jinja on Nam San, Seoul, at which "Ama-terasu O-mikami, the grand ancestress of the Imperial Family, and also of the late Emperor Meiji, who founded modern Japan, are venerated as National guardian deities." A further difficulty is, that the Shintoists themselves do not distinguish particularly between these two classes of shrines. The good Shintoist communes with the spirits at his own Shinto shrine or at the Government Jinja without the slightest observable difference of any kind. Definitely religious ceremonies are held at some of the Jinja. The printed announcement of ceremonies said to be only patriotic,

states that on such and such a day there will be a "Sacrifice". The character denoting sacrifice is exactly the same as that used by the Koreans to describe the worship of ancestors, spirits, demons, etc. The Japanese use the character in a different sense, but the word conveys to any Korean mind the idea of a definitely religious ceremony. Even if the religious word 'sacrifice' should in the future be omitted from the program, the difficulty would not be solved. In the ceremonies themselves, there are rites of offering incense, displaying sacrificial foods, prayers summoning and dismissing spirits by a priest. These are religious acts and no amount of declarations to the contrary can rob them of their religious nature.

This problem is yet far from solved. We are deeply grateful for the sympathetic and helpful attitude shown by the officials and it is our earnest hope that the Government will either remove the religious elements from these patriotic ceremonies or else permit a separate service of a patriotic nature for those who have conscientious scruples.

Is Korean Christianity going to be largely Catholic or Protestant? At present the Catholics number about 40 percent of the total. There are four Catholic Missions working in Korea now,—the French which is the oldest, opened in 1784, the German, American and Irish all of which are of fairly recent origin. They number more ordained missionaries than any Protestant denomination though not as many as the combined Protestants. I have no first hand knowledge nor actual data to judge from, but they seem to have a growing work which they are pushing with great energy. They have large and beautiful buildings in prominent locations all over the country. No one who has visited one of our Presbyterian groups after a Catholic evangelist had been working among them, and has learned that "Luther, the founder of Presbyterianism, was expelled from the Catholic Church for committing adultery", can fail to realize that this is a problem that cannot be ignored, and which calls for a definite program on our part. I would not in any wise minimise this problem but I must confess that I am puzzled a good deal about the Catholic Church. Before ever a Protestant missionary set foot on Korean soil, the Catholic Church numbered its adherents by the thousands; these included wealthy and influential people, even the mother of the King of Korea being a baptized Christian; they had been tried in the fire of a terrible persecution and thousands of them were found faithful unto death. Since the opening of the country, the Catholic Church has maintained a good sized force of workers whose consecration puts us Protestants to shame. With such a start and with such a force I confess I do not know why Catholicism has not swept all before it in this land.

A study of the mistakes made by the Catholic priests soon after the country was opened up, the political power for which they strove, the battle

fought in Whang Hai Do between Catholic and Government forces, will furnish a perfectly fascinating bit of history into which we cannot go now. These mistakes will explain in part why the Korean who is extremely sensitive to spiritual ideals, turned away from the Catholic claims. The thing that is of importance now, however, is that the arrival of the American Catholic Mission has injected a new element into the situation. These men seem to have more funds, they are more energetic and aggressive, they are infinitely better propagandists than the French priests of the old days. Their presence seems liable to cancel the mistakes of former years. In sizing up our problems today we must definitely reckon with the Church of Rome.

It is interesting to note that the leading periodicals of our National Church have been thinking along this line. The interdenominational weekly, "The Christian Messenger", and the Quarterly published by our Presbyterian Seminary faculty, "The Theological Compass," have been publishing articles in which the problems of today are studied. The Messenger has had a series of articles under the head, "Problems Facing the Church in 1934". Korean pastors from all over the country have contributed. It is worth noting how many of these articles balance each other. One writer states that rural education is the great need. Another urges the Church to realize that it is called to preach only. The checking of heresy is our great problem says one, while another proceeds to prove the existence of heresy by attacking the doctrines taught in the theological seminary. Other articles are on such topics as "Youth", "Peace within the Church between Denominations"; two articles deal with the need of a living faith that is spiritually awake to the needs of the times. Two more deal with the problem of leadership, finding a famine of leaders who are willing to give all for Christ, rather than strive to acquire fame for themselves. The articles show a church thoroughly conscious of its problems and meeting them boldly and prayerfully.

The most conspicuous among the problems arising within the Church today I would designate "Divisive Tendencies". These are of two kinds, - those due to territorial jealousies, those coming from heretical sects.

Korea though a small country has great differences between the customs, manners, point of view, etc., of the people in the north and south. The old aristocracy or Yang Bans concentrated chiefly in the rich rice fields in the south. The southerners therefore are inclined to despise the Northerners as being plebeian. The northerners, while plebeian, are nevertheless more independent, aggressive, virile, than the people of the south, and scout the southern aristocrats as making great claims which are not supported by any qualities in the claimants. Another thing is, that

the people of Seoul have always ascribed particular virtues to themselves as residents of the capital which are not apparent to eyes which live in the "See Gol" or country. Unfortunately these differences appear in church councils. The election of moderator of General Assembly is greatly affected by sectional feeling. If an issue in the Assembly becomes marked as a North and South affair, the bitterness may become intense. The Seoul vs. See Gol feeling appears to complicate interdenominational relations. The great proportion of the Methodist leaders are Seoul men and their work centers in and around Seoul. Exactly the opposite is true of the Presbyterians. It is interesting to note that in questions which arise, the Presbyterian pastors in Seoul are inclined to accept the Methodist point of view, apparently thinking along sectional lines rather than denominational. These prejudices have a large place in making of no effect the work of the National Christian Council. Many are wondering whether that organization is even going to be able to survive.

Almost every kind of heresy ever known in the history of Christianity may be found somewhere in Korea today. The Koreans are deeply religious; they have a genuine longing for spiritual things. The same qualities which led the Koreans to accept the gospel readily in the first place make them susceptible to new sects. Antinomianism, scepticism, sects emphasizing spiritual gifts, speaking with tongues, prophesying, holy rolling, etc., are all here and winning adherents in various degrees. The sad thing is, that our Presbyterian Church is in danger of being too formal and those who have a longing to express the joy and gladness of salvation, are attracted to and deceived by these other sects. No student of the history of the early Church can fail to be impressed by the fact that as the Korean Church has followed that history in so many ways, so now also the various heresies follow in a remarkable way those which sprang up toward the end of the Apostolic Age.

These "Divisive Tendencies" may be conspicuous as problems confronting us, but they do not constitute the real menace to be found in the problem of Modernism. The Korea Mission has always based its work upon the principle of the absolute authority of the Bible as God's Word. Our evangelistic work has always centered in the dissemination of the Scriptures, in Bible institute training for church leaders and in special Bible conferences in all churches, in order that from the very beginning the Christians may believe and obey the Bible as being God's revelation to men. This is frankly a religion of authority, the authority of God's Word. We have every reason to thank God that the great mass of the Church is absolutely true and loyal to God's Word. To some extent, Modernism is entering the Church through students who have studied in Japan and the

Occident in schools where Modern Liberalism is the accepted theology. This is not however the problem. Our own Mission has never felt that we could include the modern or liberal point of view in our program. Our Presbyterian Theological Seminary is already being attacked because of its conservatism.

The last problem I shall mention is that of training our own Christian constituency in deepening the spiritual life of the Church. Perhaps many of our friends who have heard enthusiastic missionaries from Korea tell of our Korean Christians, have received the impression that all the members of the church here are spirit filled saints who spend all their nights in prayer and at daybreak rush forth to spend the day in personal work, hardly pausing for a bite to eat at meal times. Such impressions have been given by enthusiastic beaters of Korea's bass drum. The truth is, that there are among the Korean Christians wonderful proofs of God's redeeming transforming power. There are many of them, for which we thank God and take courage. But now let's tell the whole truth. There are thousands whose faith is pretty feeble.

In an interesting article in the "Theological Compass", the organ of our Presbyterian Theological Seminary, Dr. Song, one of the Korean pastors of Pyongyang, points out that in the great growth of the Church, many entered who did not distinguish between "moon myung" (culture) and "sin ang" (faith). They entered the church thinking that this would be the door to the cultural development and civilization of the West. Now that they see cultural development and material civilization coming outside the Church, they are bewildered, have no message for a world lost in sin, and are the laughing stock of those to whom they formerly preached a gospel of culture. Evidence supporting the above statement may be found in much of the activity of our Church. I have attended Children's Day exercises, and commencements of our Church kindergartens, where aside from an opening prayer and closing hymn, there was nothing Christian on the program. The little children were beautifully dressed, oiled, painted, powdered; they sang about spring winds and the flowers, and danced charming little dances, but there was nothing that would train them in following Christ, lay a foundation in their young minds of love for their Saviour, and in knowledge of His word.

These things are being pointed out not as a statement of an absolute condition but to show a danger, a problem which does exist. There is a danger in all the Churches of making mere activity an end in itself. As long as one is doing something, running a Sunday School, or a C. E., or a Church kindergarten, some seem to feel that their purpose is fulfilled. They do not seem to realize that activity is nothing in itself except as it

is directed toward the saving of souls and the glory of God. We have many Sunday Schools where the children are being taught the Bible quite faithfully and regularly, which is good, but most of our Sunday Schools need to have more of definitely leading the children to Christ, bringing them to the place of repentance and self-surrender. We have too many children and young people growing up in our churches who have quite a fair knowledge of the Bible but lack the devotion and heart allegiance to Jesus Christ as their own personal Saviour which is necessary to hold them against the temptations of this age. Our own Presbyterian Board of Christian Training recognizes this problem and is working with all in its power to meet it. These remarks are not made with the idea of criticizing its efforts but to urge all missionaries to co-operate with them to the fullest extent. One of this Board's programs which we must push with all our power is the development of Christian home life. In my opinion the home life is one of the weakest features in the life of the Church. The maintenance of the family altar, the definite acceptance on the part of the parents of responsibility for the religious training of their children, building up of the Christian home in the best and fullest meaning of those words, is one of the most important objects toward which we must now work, within the Church. Perhaps one who looks at the ordinary poor class Korean home—one or two rooms and a kitchen, a mud wall and a thatched roof,—may wonder if we can expect anything from so lowly a source. But read the Cotters' Saturday Night, read the life of John G. Paton, or of Robert Livingstone. The Scotch peasant homes described there are from a material point of view hardly better than the homes we see here. They consisted of a "but" and a "ben", a stone wall and a thatched roof. But what a mighty stream of glory to God has gone from those homes reaching to the uttermost parts of the world. Our Saviour who was born in a place even more lowly, is able to make of these homes a mighty instrument to His Praise.

11. CONTRIBUTION TO THE CHRISTIAN MOVEMENT OF EDUCATIONAL WORK FOR YOUNG WOMEN

MISS BLANCHE I. STEVENS

Educational work for young women as distinguished from "work for women" in general, belongs to the second half of the fifty years of missionary work in Korea, the establishment of which we are celebrating at this time. In a society built on Confucian ideals and guided for centuries by Confucian teaching it is not surprising that it took some time to bring about conditions which would make organized educational work for young women possible. It was not for lack of interest in this work on the part of the early missionaries that it developed so late. In 1900 the pioneer missionary, Dr. James S. Gale, records his indignation :

"One of the sins, that will condemn Buddha and Confucius in the great Day of Judgment to come, is their treatment of women. Buddha had forty-eight wishes; one was "May I become a body of gold", the answer to which turned out a body of brass; another was, "May I never become a woman".

"Confucius, who never had a tender word to womankind, gave seven grounds for divorce, and with each of these he used the character "Ch'ul", which means: to turn out, throw away, let go, drive off, get rid of, expel, cast aside.....The women of the Far East have waited for nearly two thousand years for the passing of the Man of Nazareth in order that they might lay their burdens and sorrows at His feet, and might speak into His ears, for He is the only Oriental who ever listened to the woes and wants of women."

With indignation burning in their hearts, the early missionaries sought to establish a school which might rescue at least a few of the little girls from the fate which awaited them. We have no records of statements of aims such as came later but we can guess as to what those aims were. The first contribution which education for girls made to the Christian movement in Korea was the recognition of the right of women to an education and to a part in the life of the church to be.

The First Boarding School. The mission established its first school for girls in Korea, in Seoul in 1887, far in advance of the general movement for the education of girls and women, as a home for homeless girls and such others as they could induce parents and relatives to send to them, that they might grow up in Christian surroundings taught by the missionary women, and might become "a most conclusive contradiction of the Confucian theory that women cannot be taught."

Reading Classes for Girls. Other pioneer attempts at opening the way for education for girls and young women, were the night class for little girls

started at Fusan by Mrs. Irvin and a similar class started at Taiku by Miss Nourse. In the Fusan station report of 1899-1900, we read: "The older pupils are now reading hymns, Scripture texts, and the tract 'Guide to Heaven.' From the school, three of the older girls have been admitted as catechumens; also both parents of four of the girls and the mothers of two, making a total of thirteen, that we believe the school has been the means of reaching."

In 1900 Miss Nourse started a Monday afternoon class. The next year sewing was added to the curriculum so that non-Christian mothers might the more willingly send their little daughters.

Girls' Primary Schools. The first church primary schools for girls seem to have been established at Pyengyang as early as 1897-1898. One within the city was in charge of Miss Best that year, and one without the city in charge of Mrs. Lee who was succeeded during the year by Mrs. Wells. Apparently pressure had been brought to bear by the Christian constituency for the establishment of these, for the station's section on educational work in the report of that year opens with the statement: "In this department, what has been done has been undertaken only by force of circumstances." But they add, speaking of the girls' schools: "Both schools have proven a success and are more and more appreciated by the Christians who formerly cared nothing for the education of girls."

In January 1902, the first primary school for girls in North Pyengyang Province was established at Syenchun, also under the direction of a school committee, and a second a few months later at Euiju Kol. These followed closely the Pyengyang model and adopted the course of study which had been worked out in the fall of 1900 for the primary schools in connection with Pyengyang Station. Attempts at primary education for girls at Fusan and at Taiku were limited to the two reading classes mentioned until after the middle of this first decade of the century.

At the time of the Quarto-Centennial in 1909 there were 2,511 girls attending primary schools throughout the Mission, 1947 of these being in the four stations north of Seoul, 182 in church primary schools of Seoul station territory, and 382 in the schools of the three stations south of Seoul. Most of the instruction was in the hands of Korean teachers, nearly all of the women teachers and a part of the men teachers having been trained in Normal classes which had been organized in the stations to meet the growing demand for teachers. The writer of the Quarto-Centennial Report on the Development of Work for Women tells us that, "Gradually the standard is being raised and another decade will probably witness the development of a fairly good grade of lower school education for the girls of the church." The purpose of establishing and conducting schools for both the boys and the

girls had been defined as that of providing an education for the children of the church, with a view to the development of an educated leadership.

Schools for Young Married Women. Another type of education for women developed in the north due to the rapid growth of the church and the demand for elementary education for older girls and young married women who had had no opportunity for securing a primary education in childhood. The first of these schools was started by Mrs. Wells in Pyengyang in 1898 as a weekly class for older girls and young married women. She had an enrollment of 26 the first year and an average attendance of 11. A Bible lesson, geography, and arithmetic comprised the instruction given at first. It was emphasized in the reports that this class had been no expense to the Mission. It became a Young Women's School in 1901 and was the beginning of the Lulu Wells Institute which is doing valuable work today and the only one of these schools to survive until the present time.

Women's Academies. The chief agencies developed by the Mission for the general education of the girls and young women of the church are the four academies. A study of their histories reveals much both as to the progress in development of mission methods and policies and as to changes in social conditions which have taken place in fifty years. While the history of one of them goes back to the very early days of the Mission, their development as true secondary schools belongs to the period of growing enthusiasm for western education which swept the country, especially the northern half of it, in the first decade of this century.

The period of beginnings and of initial growth and expansion reached a climax in 1914. All four of the academies then conducted by the Mission were flourishing by this time, the Taiku Academy having reached academy status in 1911 and having graduated its first class of three in 1912.

The Seoul Academy. The beginnings of the Seoul Women's Academy go back to the very early days of the Mission when, in the fall of 1887, Miss Ellers (later Mrs. Bunker) who had arrived on the field the year before, undertook to instruct a little girl, Chong Hei by name, whose grandmother had brought the child. Mrs. Bunker is still living among us and able to tell us of the conditions of that day. The first school room was in Chong Dong across the street from the present site of Ewha School. Miss Hayden, who became Mrs. D. L. Gifford, took over in 1888 the teaching of the little group of girls that had been gathered by that time. Miss Susan Doty was appointed to the school in 1890 at which time there were nine girls. She later removed it to Yun Dong and it became the Chung Sin Girls' School. For many years it was a home where girls were taught the Bible and religious truth, reading and writing and the domestic arts, and were reared in a Christian atmosphere. There was no grading or regular

promotion, and no graduation. Chong Hei, the first pupil, lived in the school for six or seven years and later married a Christian and with him established the first Christian home in our Seoul Station.

Miss Snook who was later to found the Pyengyang Girls' Academy, assisted in the school during the year 1900-1901. ' By this time the Mission had set twelve years as the minimum age limit. Only three girls fulfilling this qualification came to them during the year. The principal's report speaks of the effort being made to enforce self-support "Along the line of self-support there has been little advance over previous years. The clothing, bedding, etc. of two of those taken this year are provided by the father. For the third one, 25 yen was paid by the missionary. It will no doubt be many years before the same Koreans who are now providing entire support for their boys in the boys' school will be willing to do as much or even a little for their girls."

In 1907-1908, under the principalship of Mrs. E. H. Miller, the school was reorganized, the industrial department dropped, and cash was charged for tuition. The enrollment nearly doubled, 18 of the 58 students being young married women or widows. Five girls were graduated and the graduation exercises were said to have been a marked event in the educational life of the city. It was from this year that the school began to be called a "Women's Academy." It was not until the autumn of 1910, however, that the school had an entering class of lower school graduates, 17 entering that year, who were the first to be graduated from the lower schools of Seoul Station's territory.

In 1911-12 a large new dormitory, the gift of Mr. Louis Severance, was erected and became the main building of the institution, serving until the present for class room purposes as well. A fourth year was added to the course of study. The school reported 53 girls graduated to date, fifty of whom had gone from the school as teachers in all but one of the provinces of the country. Miss Lewis, the present principal began her work in 1912.

In March of 1914, twelve students were graduated and sent out to positions of responsibility from Kangei to Masanpo. During the following term, the enrollment leaped from 82 of the year before, to 134. A new normal department was opened with four students. The faculty was strengthened and a self-help department provided opportunity for 15 girls to earn their way. The school seemed fully launched upon an expanding career of usefulness as a Christian academy for girls in the capital of the country.

The Pyengyang Women's Academy. Pyengyang Station in 1903 reported a Women's School under the care of Mrs. Wells with an enrollment of 45, two local primary schools for girls with an enrollment totalling 100 students from the country, three primary schools for girls already established

in connection with country churches which enrolled 20 students and 30 more girls who were studying in boys' schools. In view of these developments the station felt that "The question of a boarding school.....for girls is urgent and the need must be met by the Mission." The next year we read: "The need for an advanced school for girls including a boarding department being so urgent, permission was given and announcements were distributed among the country churches." Pupils were asked to furnish their own food, bedding, clothing and books, and also to pay a small tuition fee. The enrollment the first term of three months which opened Oct. 31, was 43, twenty of whom were from the country. This second boarding school to be opened by the missionaries of our Mission, fifteen years after the first one, found wonderfully transformed conditions for women and girls. Instead of beginning with unwanted little girls abandoned to the care of the foreigner, this school was able to begin with the daughters of the church for whom parents were willing to pay living expenses and a tuition fee that their children might be instructed in the Bible, Christian tracts, geography, arithmetic, physiology, hygiene, composition and singing. This first group of students included seven unmarried girls from the country and these constituted the boarding department. Widows and young married women to the number of 13 were allowed to enter. The school met in the hospital building while Dr. Wells was on furlough. Miss Snook taught in the school from the beginning and is considered the founder, although Miss Best, as the more experienced missionary, was named principal the first year.

The second year the school met in a small Korean house, called a "sarang" or room where guests were received, which stood in front of Miss Best's gate house, and two or three other small Korean houses which stood in front of Dr. Blair's house, were used as dormitories. Fifty students were enrolled, 12 of whom were girls in the boarding department, and 11 young women in the widows' and young married women's quarters. The school continued to be called the "Advanced School for Girls and Women", with gradually increasing enrollments for a three months' term each year until 1908 when, after entering into union with the Methodists, it took the name "Pyongyang Seminary for Women". That year the enrollment reached 150, 33 of whom were Methodists and 117 Presbyterians. There were 38 Presbyterian girls in the boarding department under the direction of Mrs. Graham Lee. This department was self-supporting and conducted on the plan of a Korean model house. The purpose was declared to be not to foreignize the students but to improve their own environment. This policy expressly discouraged preparation for teaching. This was in contrast to the policy of the Women's Academy of that time in Seoul, which in 1912 reported that 50 of 53 graduates of the preceding seven years had gone out from the school

into teaching positions, scattered throughout all but one of the provinces of Korea.

The name "Seminary for Women" having been objected to on account of its similarity to the name "Theological Seminary" for the training of the ministry of the church, it was changed to "Union Academy for Women." In Aug. 1908, it was decided by the board to ask for an appropriation to build a dormitory for 100 students and for a residence for the foreign staff of the school. Mr. and Mrs. T. B. Davis, of Rock Island, Illinois, made the necessary gift and this building was built in 1911 to accommodate 50 students and the foreign staff of three. The Methodist Mission secured money for a class room building which was occupied in January, 1912. In 1913, the enrollment reached a maximum of 216, of whom 151 were Presbyterians. Of these, 102 were in the boarding department. The school had been registered with the government and was calling loudly for another dormitory as large as the one already built, for equipment, and for another full-time foreign missionary teacher, to take charge of the growing self-help department and of the domestic science department. By 1914, five classes had been graduated, the student body had changed until but one-fifth were young married women and four-fifths were unmarried girls of high school age; one-third were Methodists and two-thirds Presbyterian.

Syenchun Girls' Academy. In 1907, just ten years after Mr. Whittemore first visited Syenchun, at which time there was but one Christian in the place, and six years after the founding of the station, the station reported a growing church with an enrollment of 1,500, an average attendance of 1,000, two church primary schools, one for boys enrolling 195 and one for girls with an enrollment of 91, graduating that year its first class of seven little girls. These seven formed the nucleus of the Posyung Girls Academy which was opened that fall for a five months' term in the wards of the hospital during the absence of the missionary doctor on furlough. Forty students altogether were enrolled, ranging in age from these little graduates of the primary school to women of thirty-five years, who were being fitted in a preparatory department for immediate usefulness. The Young Women's School took care of this class of students after its establishment in 1909. The next year, 37 students were enrolled. From the beginning the school followed the curriculum adopted by the Mission for its girls' academies. Most of the students were graduates of the church schools of the territory. The first dormitory was completed in the autumn of 1908. A building given for women's work was also completed that year and used by the academy as a class room building. In 1910, the first class of eight girls was graduated. Miss Chase, the first principal of the academy, went on furlough in April, 1910, Mrs. McCune took her place for a few months and in March, 1911, Mrs.

Whittemore succeeded Mrs. McCune. In the autumn of 1911, the present principal, Miss Blanch Stevens, arrived on the field and after a preliminary period of language study and teaching in the school, became principal in September, 1913.

The year that followed was one of many changes in the school. These were the days of the Educational Senate and of establishing uniform curriculum for mission academies. The Posyung Academy eagerly followed suit and soon found itself with a course of six full years, four years of "kodung" and two years of "Pyul Kwa". The enrollment in the spring of 1914 was 46 and great plans were on foot for enlarging the capacity of the school. The building of a second dormitory was started that summer. The students voluntarily assembled in the cold chapel for an early morning prayer hour for weeks during the winter, and the spiritual life of the school was at high tide. The students had their own missionary society. Although much smaller than the older academies in Seoul and Pyengyang, the prospects were bright for a splendid future. The only cause of concern was the difficulty in securing registration for the school as required by the regulations of the new Japanese Educational Department.

Taiku Girls' Academy. We find the beginnings of the Taiku Girls' Academy in the little reading class for girls started by Miss Nourse and carried on by Mrs. Bruen through the years from 1900 to 1906. In 1907 it rose in the station reports to the status of a primary school though there was as yet no Korean assistant. In 1909 a teacher was secured and the station brought a request to annual meeting of 1910 to authorize a Girls' Academy, at Taiku, to meet the growing need. In 1911 it became a "Girls' Day and Middle School" enrolling a total of 60 with a Korean teacher for each of the two departments to assist Mrs. Bruen. That autumn the single lady teacher from America arrived but she was assigned for the time being to the Pyengyang Academy. The school carried on with the help of a Korean teacher from the Pyengyang Academy, in the crowded quarters of the lower school, graduating three students. Again the station renewed its appeal to the Mission; "When we consider that this province has from 15,000 to 20,000 Christians besides those in Fusan-Milyang territory, and that there is no middle school for girls south of Seoul, the need is apparent."

In 1913, better times dawned with the securing of an endowment of Yen 8,000 in land, and a class room building. There was an enrollment of 22 students in the academy. A self-help department had been established, providing a means for poor girls to earn their expenses, thereby increasing the enrollment. In April, 1913, forty girls, 14 of them in the work department, were enrolled. The school was successfully registered that year and in March two students were graduated. Five thousand dollars had been

promised for the erection of a dormitory and for endowment, conditional upon the receipt of another \$5,000. This youngest of the girls' academies was also fully launched and looking toward a bright future.

Vicissitudes. It is impossible within the limits of this paper to follow in detail for each of these academies the vicissitudes of the 20 years which have passed since that year of bright promise in 1914. But we can trace in general the developments which have affected fundamentally all of our mission work during that time.

Educational Regulations. The first of these was the educational law promulgated in 1915. By its terms all private academies were to prepare for the elimination of all religious teaching from their curricula within ten years and those not yet registered with the government were ordered to conform with the regulations at once. It was the fate of one of our girls academies to become a test case in the struggle for freedom of religious instruction in our schools, which our Mission waged for the next eight years. In March 1916, the Posyung Academy in Syenchun graduated the last class of five and arranged for the transfer of such of its undergraduate students as wished to continue their work elsewhere, to the academies in Seoul and Pyengyang. The station's report to the mission included the following statement: "It has been greatly regretted that after nine years of happy and useful existence the Girls' Academy is closed. During that time 43 girls were graduated and they have become, we believe better Christians and more useful citizens by the instruction they received. We feel that only as the instruction is accompanied by the direct teaching of Christianity can it possibly achieve desired results. Hence when the Government order was received the only decision to be reached was that, since the purpose of the school could not be achieved apart from religious instruction, its continuation was impossible."

There followed a period of readjustment and out of it came a revision of the educational law in 1921 and the removal of danger of the same fate overtaking all our schools that had already overtaken the Syenchun Girls' Academy. It became possible to continue just as they were, or, as was finally granted, to become designated schools with most of the advantages of recognized schools but with full freedom for religious instruction as an integral part of the curriculum.

Efforts to re-establish the Posyung Academy at Syenchun were initiated even before the educational law went into effect. As soon as possible application was made to raise the status of the Young Women's School, which was fast becoming an academy in the character of its student body, to academy status as the Posyung Girls' School. Both budget and class room facilities were inadequate, however, so that the most that could be

gotten from the government was a charter for a preparatory department of the full six grades of primary school and two years of academy. The charter was granted in Sept. 1922. Almost immediately the first two grades of the preparatory department were dropped and within ten years, all of them had been dropped and the school had become a two year academy with aspirations toward the full academy course of four years.

Dividends. Many years of missionary service and vast sums of money have been poured into these schools. What are the dividends? These may be discovered in two fields. First, in the influence and in the service rendered by the school to the community where it is located. And second, in the lives of its students and graduates and in the contribution which they make to the life of the church and of the community after leaving the school. From the ranks of our girls academies many a children's Sunday School recruits its teachers, and from them come an army of Daily Vacation Bible School teachers every summer. To them the churches look for their choirs and for special music on many an occasion. They have founded little country Sunday Schools and nurtured them until a church has grown from their humble efforts. They have sent gifts of clothing and of money to the leper asylums in the south and to struggling churches in Manchuria. Even while they are yet students, the lessons they have learned in the Home Economics class are passed on to the family. It has even happened that a student has been asked to come to preside over the preparations of a wedding feast so that she might introduce some of the new dishes she had learned to make at the school.

Turning now to the graduates, what a list of splendid, even famous, women confronts us? The forty chosen as worthy of a place among the ten most outstanding from each of the academies, contain names known throughout Korea and even far beyond her borders. They also contain names of less known but no less worthy wives and mothers, leaders of every good work in their churches and communities, teachers, nurses, physicians, Bible women, secretaries of the Y. W. C. A. and of the Women's Temperance Union of Korea, newspaper reporters, organizers of the first kindergartens, of night schools for their less fortunate sisters in the churches, of primary schools, two wives of foreign missionaries sent by the Korean church to Shantung, wives of pastors in the home field. Two schools share the honor of having had a part in the education of our first single woman missionary to Shantung, Kim Soon Ho. She was a student at the Posyung school in 1916 when it was closed for the sake of freedom of religious teaching and was among those transferred to Chung Sin Academy in Seoul where she later graduated. Two other academies have had the privilege of educating the wives of missionaries to Shantung—Kei On Cho, educated at

Posyung in Syenchun, wife of Pang Moksa one of the early missionaries, and Kim Sung Ai, from Taiku Academy, wife of Lee Tai Yun Moksa, now a missionary in China. Two of the Higher Bible School teachers are graduates of Soong Eui in Pyengyang, and 27 have served on the faculty of their alma-mater.

Who has not heard of Mrs. Pilly Kim Choi, a member of the little class of three, the first to be graduated from the Seoul Girls' Academy, who is also a graduate of our Presbyterian Girls School in Tokyo, of Agnes Scott College at Atlanta, Georgia, an M. A. from Columbia Teachers College, New York, teacher in her alma mater and in the Speer School at Kwangju, officer in the National Presbyterian Women's Missionary Society. Who has not heard of Whang Hei Soo, also one of the first three graduates of 1907 who went to teach in the newly organized Posyung Academy at Syenchun and in 1911 to the United States, one of the first to continue her studies abroad. She has been for many years secretary of the International Y. W. C. A., at Honolulu.

Or who has not heard of Maria Kim, graduate of the Seoul Academy of 1910, and of the Presbyterian Academy, at Tokyo, of Park College in the U. S. A., who has degrees from Teachers College and from the Biblical Seminary in New York and is now a teacher in the Biblical Seminary at Wonsan?

And who of you does not know in your own community outstanding women, not so well known abroad, but who are dearer and more valuable to their own communities perhaps than any of these? Kim Sung Moo and Kang Kei Il of Syenchun, Kim Po Won and Sin Won Ai of Pyengyang, Yu Kak Kyung and of Seoul, Kyun Sin Hee and Kim Pok Cho of Taiku?

But who can tell of the fourteen hundred or more graduates most of whom have gone quietly about their ways transforming by their example and by their active service, the lives of the women of their communities as their lives have been transformed. Twenty one from the Posyung Academy have entered the Higher Bible School, seven of these have already graduated and are scattered to their posts of service, one serving the church in Mukden, another the Korean women of Osaka, Japan. From the group of Soong Eui graduates who have entered the Higher Bible School, eleven are graduated and are now serving the church in near and far places of Korea. Three of the outstanding ten from Taiku have graduated also from the Higher Bible School and are serving the church.

12. THE CONTRIBUTION OF EDUCATIONAL WORK FOR YOUNG MEN TO THE CHRISTIAN MOVEMENT

REV. E. M. MOWRY

One active Korean worker in the church remarked some time ago that the thing of first importance is direct preaching of the Gospel, but that the second is Christian education. He said that without the Mission academy in his own province most of the young men who had been educated in it could not have received an education, and therefore the leaders of the church there could not have been trained. There are very few who understand conditions in Korea that will not agree with him. The rapid spread of the Gospel has been accomplished by two sets of people, the missionaries and the native Christians. Of the native Christians, perhaps no class has been more active in this work than the young men in the schools. The inspiration to keep continually at it has been received in the school from the teachers and from the association with each other of a large number of the students who were interested in the same thing. It would have been almost impossible for scattered individuals to have kept up the same enthusiasm. One young man said that perhaps no one has helped the missionary so much in his work as the students in or near cities or out in far country districts.

The amount of work done by the students during vacation periods in their home communities can never be known, and the results of the new impetus and enthusiasm that they pass on to others of the Christian group, can never be measured. This being so, proper credit should be given to our educational institutions for the immense work that has been done through them for the evangelization of Korea, and we should all be truly thankful that we have had during all these years, four strong institutions of academy grade and two colleges to help in this great work. Of the four academies for boys and two men's colleges that the Mission is maintaining, the Soongsil Academy in Pyengyang was founded in 1898; the John D. Wells Academy in Seoul, in 1901; and the Hugh O'Neill Academy in Syenchun and the Keisung Academy in Taiku, in 1906. The Union Christian College in Pyengyang was started in 1906 and the Chosen Christian College in Seoul, also a union institution, in 1915. In the four academies that are entirely supported by our Mission, the Mission has at present a total investment in lands, equipment and buildings of about ₩ 950,000 and for the last ten years it has appropriated annually from ₩ 43,000 in 1928 to ₩ 20,000 in 1934,

and has furnished a missionary in each of three academies and a man's half time for the other, as principal.

Before entering upon a discussion of what those schools have done directly for the Christian movement, I want to say very briefly but very emphatically that in as much as they are educational institutions their greatest contribution to the work of the church must be one of high educational value. Failure here means a weakness in all other things. Although conditions in the country, both political and temperamental, have at times been adverse to holding to a high standard of work, and although many are prone to look with disdain on schools that are not conducted fully in accordance with government regulations, it is a matter of no unjust pride with us I think, that a high standard has always been maintained. As the age of the present student body is much lower than 15 or 20 years ago, the student of today cannot do in his student days all the things that his predecessors did that required leadership, but there is no doubt that the school is doing better work educationally than ever before, and as good work as ever in spiritual development and training for leadership. In this country it is always necessary to pass a very hard competitive examination to get admission to any college, in some colleges there being places for not more than 10% of the total number of applicants. The fact that from one academy 30 out of 42 who took the examinations to colleges and 12 out of 36 from another academy gained admission to institutions of higher learning, shows that a high grade of work is done educationally.

Besides the direct help of the schools there has been an indirect influence on the people in general that has put the church in a favorable light. There seems to be an especial characteristic of the Oriental mind that requires almost any organization to carry on some work of general benefit to the people to make it seem worth while and glorious in his sight. How many times have we heard the work of the Mission and Church spoken of with praise just because of the benefit the schools, the hospital, and other such institutions have given to people in general. Who can ever estimate the better favor with which the church has been received by all classes of people in Korea because of its educational institutions? Hundreds and perhaps thousands have been started on their road to the Savior by some impression they have gotten in direct or indirect ways from these schools. Who knows but that the very sight of a large Christian school building in its own silent way has started a train of thought in such minds that has led them to the church later?

Such being the position these schools have occupied for about 30 years, what sort of schools are these that are called Christian? People may differ in opinion as to what makes a Christian school. Whether it be a thoroughly

Christian purpose, a Christian faculty or a Christian student body, each taken separately, that makes a school Christian we shall not attempt to decide here, but when all three of these have been the very outstanding characteristics of the Mission educational institutions of Korea, they are likely to meet the approval of the most exacting critic. Of necessity local conditions and peculiar conditions in different periods in the history of the institutions, whether government or otherwise, have sometimes made it very difficult, if not impossible, to carry out completely the above mentioned three standards.

When each one of the four boys' academies was established there is no question as to the effort then to make them thoroughly Christian in character. At that time there were no other modern schools in the country, neither were there any government educational standards to be maintained. As the Christian schools were the best in the country educationally, it was not necessary to sacrifice ideals in any way to maintain a standard set by some outside body. The schools were started on a purely Christian principle. Even when the time came when the changed government made requirements that seemed impossible to meet and still maintain the Christian character of the schools, there was very little concession on the part of the schools of our Mission. However, each school feels that even though it may be able to more than fill up its ranks with Christian students, yet as a means of reaching out into untouched homes, and as an evangelistic agency, the school should take in a few non-Christian students. Consequently last year there was an average of from 8% to 15% of non-Christians enrolled. The policy of the Chosen Christian College is not to take in more than 25% non-Christian students and the student body of the Union Christian College always has been composed almost entirely of professing Christians. Of the enrollment this spring term in one of the academies out of 534 students, 393 are baptized, and 105 are catechumens. Among them are 85 sons of pastors and evangelists, 141 sons of officers, and 473 sons of Christian parents.

The policy and aim of the Mission for its schools have been not mainly as an evangelizing agency in a community but to educate the children of the Christian community, and to train future leaders for the church, whether in the ministry and other paid church work, or as Christian laymen and volunteer workers. When the schools were first started this principle was carried out almost completely and only Christian students were received. This has been mainly the policy ever since, although it has been put into practice for a certain period to a less extent in one or two schools than in the others because of peculiar government and local conditions. In sections where the church constituency has been large, it has been easier to carry

out this policy than in sections where the constituency has been small. For a few years while each school was struggling with the problem of designation, it was also more difficult, but since designation conditions have improved.

Because of this predominantly Christian atmosphere that has been consistently maintained, the Christian character of the young men in the schools has been developed to a much higher degree than could have been done if a large percent of the students had been non-Christian. Consequently, the leaders for Christian work that have been trained in such surroundings, have been of a higher quality than could have been produced otherwise. No mission worker or church leader will ever be able to know what a force these young men have been in leavening the non-Christian society with the Christian principles that they had grounded in them in the classroom study of the Bible, the daily chapel messages, and constant contact with Christian teachers and other church leaders. The attempt from the beginning has been to use the whole force, teachers and students, in the interests of evangelism. The schools have been a living and potent factor in the evangelization of Korea.

One factor that has been of great power in keeping the schools definitely Christian, has been the unanimity of the minds of the body that has controlled the schools. For some years the control was practically in the hands of the mission body, although from the establishment of some of the schools a Korean committee was selected to work with the mission committee. When joint boards of control took a more leading part it was quite easy to secure men of like mind to maintain the schools on definitely Christian principles. They have been men who have kept the definite Christian purpose in view. The Hugh O'Neill Academy in Syenchun has been completely under the control of a joint board for several years and a high Christian standard has been maintained. The Mission is looking forward to the time in the near future when the administrative responsibility will be taken over more fully by union boards and finally ultimate control by purely Korean boards.

Now I should like to mention some definite things that the academies and colleges have done to help the Christian movement. The first thing is the activities in the schools themselves for the development of Christian character and training for Christian work and the evangelization of the few students who were not professing Christians at the time of their admission. Above every thing else the teaching of the Bible as a regular course of study in the classroom and the daily chapel services have been the most powerful factors. Until the government passed laws many years ago concerning the registering of schools, the privilege of the Bible in the curriculum was never questioned. From the year when the law was promulgated till the year when

the first of our schools received designation from the government with full privileges to teach the Bible and hold chapel services, was the most trying period in the history of our schools. For several years it seemed that it would be necessary either to give up our position or close the schools. The situation was made more serious by the conforming to government regulations by some schools of other missions and for a long time it seemed as if there was no possibility of winning out. What a ray of hope was given to us when the government issued the first permit for designation to the John D. Wells Academy in Seoul. Thanks to the sympathetic help given by many of the government officials, since that time, all of the other three boys' academies have received designation from the Government-General. The firm stand that our Mission took on this question and the successful conclusion of the matter, had such an immense influence on the Church as to make the trouble of those years all worth while.

In the early years of the schools when the young men did not have such a thorough knowledge of the Bible but did know how to preach, certain promising students were given special instruction in Bible and in preaching before small groups and before the whole student body. Small Bible study groups meeting on week days, Sunday morning Bible study classes, early Sunday morning prayer meetings, small prayer groups, organization of small groups for work for other students, a week's special Bible study and evangelistic meetings every year in each school have been some of the means employed for the deepening of the Christian life of the students. Although I am altogether too unfamiliar with the religious activities of the schools to speak with very much weight, I feel that really we have not exercised as much continuous systematic effort for the development of the Christian life within the schools as we might have done. This may be due to the large number of students in three schools, and to the innumerable calls on the principals' time and strength for so many other things. The Sunday church services should be and evidently are a large factor in developing the spiritual life of the students. In years past the schools required attendance at some one of the city churches, but of late years, although moral suasion for Sunday church attendance is very strong, none of the schools have required attendance. Most of the students seem to be faithful to their church relations. Some schools, feeling the need for greater efforts for the Sunday life of the students, have separate preaching services or Bible classes.

The second thing that should be mentioned as a contribution by the schools to the Christian movement is the influence and religious activity of the members of the faculty. When the schools were first established the teaching was done entirely for two or three years by the missionaries

as there were no Koreans trained for such work, and when native teachers were employed they were men that had been trained in our own schools. This gave us as co-laborers men who understood our aims and purpose and who put the same emphasis in their work. Later, as men were graduated from the Union Christian College most of the teaching positions in the academies were held by its graduates. This condition continued through the years till the government made requirements for teachers; if any school wanted to seek for designation it became necessary to employ teachers who had graduated from government schools or government registered private schools. Because of the impossibility of securing Christian men with such qualifications to a sufficient extent, in each one of the schools, there were temporarily a few teachers who were not definitely connected with the Church. Gradually these men have been replaced by Christian men till last year out of the 73 teachers in the four schools only three were reported as non-Christian. Of the rest there were fifty nine baptized and seven catechumens, some of whom have no doubt been baptized by this time. Of these seventy three teachers, thirty eight, or more than half, are church officers. These Christian teachers have had all through these thirty or more years not only a great influence on the thousands of young men in the schools but their own religious activities have set up an ideal for the students that many have carried out in later life.

This influence and inspiration could never have been given if there had not been the daily contact for a long period between teacher and pupil. The Christian teacher in his unwavering faith in the word of God, as a man of wider education and understanding, has been a continual quiet testimony to the student in whose mind have often arisen questionings and doubts. Besides this perhaps unconscious giving out of power, the teachers have been active in the churches in the cities where the academies and colleges are located and in adjacent country churches, especially in earlier years when there were not so many ordained pastors as here today. Their trips with student evangelistic bands during the summer vacations covering often two or three weeks, have furnished opportunities to take the Gospel to thousands who had never heard it before. In years past when there were not so many men well trained in the Bible, seminary students or graduates, or Bible institute graduates, the teachers of the academies did much teaching in Bible classes in the country churches during the summer and winter vacations. All this contribution to the Christian work of the country has been made possible because these six educational institutions have been in our midst.

As the third thing, I should like to bring to mind the active religious work of the students during their student days. What a power for

evangelism these young men have been! As we think of all the unselfish work, the love for the Master and the desire to pass their blessings on to others, that sent these young men out to somewhat distant villages every Sunday, that have made them to abound in the grace of giving from their small fund for school expenses, money to send evangelists to some needy field, that have impelled them to give from two weeks to a month of their vacation time during the summer vacations on evangelistic band trips or for Daily Vacation Bible Schools, our own hearts are warmed by their zeal. Every one of these institutions has in years past for a longer or shorter period of time supported evangelists in places where there was a lack of workers. These places are scattered all over Korea from the island of Quelpart in the south to the most northern regions and outside of Korea in Manchuria and Japan proper where thousands of Koreans have gone.

In the earlier years the average student was older than he is today. The average age of the academy student today is about 17 whereas 20 years ago it was surely at least three years more. Their work has been so large and so varied that only a mere mention of the different phases is possible here. A large number of students are doing regular work in Sunday Schools, many going out every Sunday to more or less distant villages and conducting extension Sunday Schools, starting work in villages that later grow into churches, doing house to house preaching in the villages, working in non-Christian schools, vacation preaching bands, Daily Vacation Bible Schools, and night schools for the poor children. In former years the students of most of the schools organized one or two evangelistic bands, and spent from two to three weeks among the country churches during every summer vacation. Because of the development of a newer method of summer work, that of the Daily Vacation Bible School, and the younger age of the students, this is a more effective way for them to work. Some academies have stopped the summer evangelistic band work, but it is still carried on by the colleges, one of which last year had three bands of five or six students each out for three weeks each. During the last Christmas vacation four professors and twenty students of the same college, divided into six bands conducted a week's meetings in six country churches. The Korea Sunday School Association reports for the summer of 1933 that of our four mission academies and two colleges connected with the Mission, about 900 students helped in teaching Daily Vacation Bible Schools. One academy reports for the past year, 108 students, about one third of its total, as engaged in some phase of Sunday School work every Sunday. One of the colleges reports that about 80, or about 40% of the student body are engaged in such work and the other college reports 79 students or 13%. There are 13 churches in Pyongyang and vicinity that owe their origin and nurture

for a few years to the efforts of the students of the Soongsil Academy and Union Christian College. Each one of the cities of Syenchun, Pyengyang, Seoul and Taiku has in its vicinity from six to ten or more churches that were started by students.

And now what can we say of the men after they have left school, perhaps before graduation or after finishing the course? The number in the ministry or in preparation for it, or planning for it after they become a little older and get more experience, the large number of church officers (unpaid workers), the number of Sunday School teachers, the number of business men and farmers giving a definite Christian testimony, the number of teachers in primary schools, academies and colleges,—these all would make an imposing procession were they able to pass before us today. It is very likely that a great deal is due to this large number of men for bringing the Korean church so soon to its ability for self-government and self-propagation. There are up to the present over 2000 graduates from the four academies and perhaps three times that many who spent one year or more in the schools and left before they finished the course. It would give quite an inadequate idea of the later religious activities, to give the number of academy graduates, or college graduates even, who are in the ministry or preparing for it, or the number that have been elected to some church office, for the reason that many of them do not start definite preparation for the ministry till from five to ten years after graduation.

The percentage of graduates of the academies engaged in definite church work is from 10% to 15% for the different schools. Of the two colleges, the Chosen Christian College has twelve of its graduates in the ministry and eight in preparation in seminaries, while the Union Christian College has forty six ordained pastors and thirty three in the seminary. One academy of 158 living graduates has 20 in the ministry, another of 460 graduates has 11 in the ministry and another of 941 graduates has 91 in the ministry. It has been impossible to get complete statistics for the number of graduates that have fallen away from the Christian faith. One academy reports that out of 145 known alumni 21 are not at present attending church, another academy reports 34 such out of 941 living graduates. The Chosen Christian College considers that 80% of the graduates live up to their Christian faith, and of the 315 graduates of the Union Christian College 12 have fallen away from the church. It would be interesting to know just how many of the outstanding leaders of the churches are the product of the Mission academies and colleges. It has been reported that at a meeting of a certain presbytery in whose bounds is located one of our academies, at that time all the church officers in the churches of the Presbytery were men who had been in attendance for a longer or shorter period at that academy

in its midst. Of the alumni of all our schools, at least 11 are occupying positions as college professors, two as seminary professors, and three as principals of middle schools. Many others are occupying places of leadership in the general church work, such as General Secretaries to the Board of Christian Education of the Presbyterian and Methodist Churches and General Secretary of the Department of Rural Church Work.

There is still another phase of the educational work that deserves a much larger space than we are able to give it here. That is the industrial work. In some of the academies such work was conducted for a few years and discontinued; it is still carried on in the Anna Davis Industrial Shops in Pyengyang to a larger extent than in any other school. Although the main purpose has been that of self help, such training cannot be over estimated either in the individual or through him to the Church. It is a different kind of value from what has been mentioned above, but there is little doubt but that the men who have had this training and go into the ministry will make more efficient ministers because of it. They have been taught the dignity of manual labor, the value of time, the giving of proper service for money received, the sin of loafing on a job, in other words to be conscientious in all they do.

With just a few words about the exceedingly valuable work that some students in the Agricultural Department of the Union Christian College have done for rural development, we shall close this discussion. As the department is not of long existence the number of students that have made a contribution to this work has not been very large, but the work of two, especially, in holding farmers' institutes in farming districts and occasional lectures in churches on agricultural problems, has been so outstanding that it deserves mention here. The first class has just been graduated from this department and most of the men are engaged in some kind of agricultural activity.

As we have reviewed briefly the work of our educational institutions for young men in their past history of but a short 30 to 35 years, we fully recognize its weaknesses and failures, but we also recognize that God's blessing has been on it in a very special way. For the future we see ahead of the schools, difficulties of many kinds and we can only commit them to Him with the prayer that in years to come they will become still greater forces in molding Christian character for all who may enter their halls for learning, and that the young men so educated will always be living witnesses of the power of the Gospel to transform individual lives and ultimately this whole nation.

DISCUSSION

F. S. Miller. I would like to say that in Los Angeles the woman who

is mothering the Korean students there and who has done so for many years, is a graduate of one of our Women's Academies here. The Superintendent also of the Honolulu Y. W. C. A. graduated from one of our academies.

Mitchell. I have been very much interested in these two papers because of the contrast between certain aspects of the educational work in Korea and China. I want to ask this question. Do you use in your Middle Schools for girls and boys, any Mission funds for scholarships?

McCune. Do not know of any. Nothing that we would call scholarships, that is, taking care of tuition and board etc. If a student receives his fees he has special work assigned to him and works for these.

Mitchell. That answers my question partially. You use in your Academy more from the Board than we do. We take in non-Christian students who pay fully for all they get and in that way we use less money. There are two sides to the question but I think it is legitimate to use Mission funds for scholarships if they are properly looked after. We do that in Hunan and, I think, in all sections of China.

Thompson. We have a large balance which we put into buildings etc. even in Medical Schools. We have ¥10,000 per year put into Medical Education. We do give Mission funds for scholarships—some \$5,000. per year—all to Christian students and all are carefully supervised. A Committee examines all cases carefully.

McLeod. When it comes to China, it is very interesting to know the missionary policy of educational work in Korea. When announcement was made to remember that Christian Education was primarily for Christian boys and girls, I spoke to the Chairman of our China Mission and asked if that was our policy. He said "No". Our policy is to use it for breaking down superstition and bring people into the Church,—use it as an evangelistic agency.

I am interested also in the matter of your strong stand to have the Bible taught in your schools. Nanking in November, 1927, barred religious teaching from the schools and practically all the Mission Schools in Shantung capitulated. It showed in the China Year Book published recently that in the Middle Schools of China only 30% of the students are Christian, and in Colleges and Universities, 45% Christian.

Thompson. We have registered schools in South China, but we set aside a building for a Religious Centre and continued work as before. Attendance is voluntary now and we have about as many girls come to the religious meetings as before. At the Boys' School we used a different method. We continued right on the campus in a separate religious centre. We wanted teachers to teach without financial return—we got them in the girls school and

taught religion. Remember, it was separate from the school. At the Boys' School now we have a regular assembly and Christian teachers are invited to give Christian messages. It is not a religious meeting, we do not have prayer or Bible study in that meeting but straight religious talks as before. The students themselves have daily prayer meetings in our school.

We feel the heart of our work is the "Movement". We have 16 groups of boys, from 10 to 20 in a group. Each group meets in a home every week. There is definite Bible study and they are religious meetings. Christian and non-Christian students come to these group meetings. It is a challenge we did not get when the attendance was required. It is a real challenge and the students who take it up, do so knowing what they are doing. We have a very fine body of Christian students taking the lead.

One thing that is popular is the educating of poor children. We have over 100 students at the School for Poor Children. It is not a Sunday School but a daily prayer meeting; a religious service is held and it is compulsory. The students themselves make the religious work compulsory. They have to attend Sunday School too.

Romig. I would like to say that when the schools became registered schools it was not with the idea that they give up Christian work in the schools, but with the knowledge that the Government required nothing in the way of definite religious education during regular class hours. Definite hours were set aside for religious education. In every school there has been a continuance of religious education in Shantung. Not very successfully I admit—it depends largely on the principals of the schools who are all Chinese. Just a few weeks ago I had a talk with the Secretary of the China Council on this question. Some principals in China who stood out in 1927-28, kept the use of the school property and kept them Christian schools despite registration. With registration it means cutting down and putting other things in where the religious education has been taught.

Then the question of athletic meetings on Sunday is a great one. This makes for a difficult situation where registered. In South Shantung they have stood out strongly against registration and have no registered schools there. There was a serious attempt made to force the Theological Institute to register. Representatives of the Directors went to Nanking and were received by the President himself, who assured them that with certain changes made in the school, there would be no necessity to register. It stands out today as one of the leading schools in China for the training of Christian workers.

I think probably the question of larger finances in Korea compared with China is that you pay larger salaries than we pay in China.

Crawford. Keep in mind that when we speak of China we are dealing

with a very large mission field. There are eight different great Missions and to say that certain things are so in one case will not be true when applied to another. I have had a lot to do with our schools throughout China, more particularly about our own circuit, and would say that the school conditions described this morning do not hold true at all. Our schools are becoming increasingly Christian. All principals are Christians. We require our teachers to be members of Evangelical Churches. We do not have the required Bible classes, yet for spiritual and voluntary religious work, hundreds of students are available and attend Bible Classes. We are able to carry on a great deal of active Christian work in our Sunday Schools, Bible Classes etc. I feel sure that I am not over stating the matter when I say that our schools are becoming increasingly Christian. Our Chinese associates are Christians and are determined that our schools be kept Christian and still be registered. We are living under intense National feeling, you cannot understand if you have not lived there, although you in Korea will understand better than in some other countries. Our Chinese students are seeing the value of Christian education because they are volunteering to help in the Churches in many ways.

Downs. Does the Chosen Mission have a policy as a whole Mission, and if so what is it, in regard to the selection of a few choice young men who have graduated from your Theological Seminary and who desire to take further study in post graduate work in America? What is the policy as to their selection, their financial care while absent, and the kind of work they are expected to do when they return?

Engel. We have for some years past been arranging with the presidents of the Seminaries for scholarships for students. We have found that the scholarships do not carry everything and some of the students have needed some other help. We have some communications from the Union Theological Seminary in Richmond, Va. Some of the students that have gone through there have done very well. They never have adequate support and their passage money usually has to be found here.

McCune. A thorough examination is made of such by our presbyteries. An examination as to finances is made before they go. One went to Westminster and one to Princeton this past year from our Mission. All funds were arranged for before they left. Funds were to be sent to them as needed. There have been many wanting to go but we have discouraged them. Only two have gone this last year which means that we have kept away 40 or 50 who wanted to go. It is a difficult position. The ones who have gone and come back have been of inestimable value to our work here. Three teachers in the Seminary are men who have gone and come back. Then there is Dr. Paik of the Chosen Christian College, who was

trained at Princeton. All are outstanding intelligent leaders in the Church. It has been a wonderful benefit to them to go America. We have been very careful in choosing and sending them. None we have sent from here have been stranded in America.

The choice of these students is in the hands of a local committee. It is not the question of the Mission or the Board, but the local committee recommends them. There sits here amongst us this morning Dr. Kim Yong Son of Severance Hospital staff. In years past he graduated and studied in Northwestern. At the end of a year's study, another year's scholarship opened. This was open to all members of the class; there were 46 men in that class and Dr. Kim won the scholarship and stayed. He is back here now and is one of the mainstays of the Christian faculty at Severance.

Miss Appenzeller. I am very happy to say that the Ewha College which is the only one for Women, is very closely connected with your work. While this Mission has not as yet assumed any help of support we are educating your girls in our College. The M. E. Church South and the United Church of Canada are together on this. There are now 225 girls in the College. Our graduates are teaching in all your schools. We receive students from all your schools. Our girls are marrying your preachers and sons of your Church. I am happy it is so. I think about one third of our girls are Presbyterian girls. We do not know them apart.

We are expanding from our crowded quarters to a beautiful place near the Chosen Christian College and I hope none of the visitors will go away without seeing the new Ewha College plant. We hope it will not take another 50 years to get together on Women's Higher Education.

Rhodes. I want to answer Dr. Down's question as I understand it. We have a very definite Mission policy with regard to the requirements of students going abroad,—requirements in regard to knowledge of English and finishing their education out here as far as possible. The initiative of selection has not come from the missionary. In most cases it has come from the student who wants to go. They get permission from the Mission to go. In most cases their financial support is not adequate. It is embarrassing to many of our people at home. In most cases the students go where they can get scholarships. The General Assembly here has a definite policy in helping certain students whom they permit to go. Some receive help and pay back some of the help they receive. No Mission money goes to the help of these students.

Chairman. We have been trying in the last few years to limit the number of students we recommend for aid, realizing that we should do so for the sake of those who are sent and because of conditions at home. While I am speaking, one or two things in regard to the general educational policy

of the Mission should be brought to your attention. These cannot be gone into fully in the time that is at our disposal, yet they are serious subjects and should be mentioned.

It is true that there has been some divergences of opinion but the policy of the Mission as a whole has been that we ought to preach the Gospel as the one great thing that we have to give to all the people, and next that we ought to do all we can for the education of the children of Christians, but that we have no call to provide education for non-Christians.

In following out this policy there have been held many discussions, we have had many heart-searchings, and we have passed through more than one crisis. The time came, for instance, when we might easily have lost all our schools because we claimed the privilege and the right to teach the Bible in our schools, and to hold chapel exercises in school hours and on school grounds. Many schools registered, giving up these rights in so doing. The Presbyterian Mission declined to register and the stand that it took at that time eventually led the Government to deal more leniently with even the registered schools than they would otherwise have done. Even today the government could enforce the law forbidding the teaching of religion in registered schools. In designated schools however we have a recognized right to teach religion. For instance three years ago I met the officials of the educational department and they suggested that we might register some of the schools for which we are seeking designation. I asked about the law forbidding the teaching of religion in registered schools, "Had that law been changed?" They said "No, but we have decided to allow the teaching of religion for the present." I asked "Could the officials stop the teaching of Christianity and the Bible if they wished?" They replied, "Yes, certainly." But they have allowed even registered schools to teach the Bible, I think, because of the stand made by some of our schools, in which of course we have been supported by the Christian people of America who gave the money for the support of the schools.

13. CONTRIBUTION OF MEDICAL WORK

TO THE CHRISTIAN GOVERNMENT

By O. R. AVISON M. D. LL. D.

In collaboration with Drs. Fletcher, J. D. Bigger and A. I. Ludlow.

Introduction. It was my privilege to write the paper on medical work in 1909 for the Twenty-fifth Anniversary of the opening of our mission work in Korea and I count it a special privilege to be still alive and on the field and to be given the task of writing the paper for the Fiftieth Anniversary. I am especially privileged in having as my collaborators the three gentlemen named above.

That paper reported a hospital in each of six of our stations, viz., Seoul, Fusan, Pyengyang, Syenchun, Chairyung and Taiku, and mentioned plans for establishing one each in Chungju, Kangkei and Andong and spoke of the Severance Medical School which in June, 1908, had graduated its first class of doctors. It was still but loosely organized but all felt that a good start had been made and hopes for the future were high.

Medical Mission Policies. Foreign Missions were organized to carry to the non-Christian peoples of the world the gospel of salvation through Jesus Christ and those who first offered themselves for the task had no other thought in mind than to preach this gospel pure and simple.

It was found necessary to do more than preach; they must first show the people they had a real sympathy with them in their present miseries just as Jesus had done when he was on earth. Learning from him they invited Christian doctors to join them in their work and soon found that those that experienced the kindly ministrations of the doctors had a much more open mind to the new religion.

But, regarding the medical work as but an accessory to the proclamation of the Gospel and fearing it might come to be considered as of equal or even more value than the doctrine to be preached, they took steps to limit the number of doctors and the extent of their service, desiring to use it only as an opening wedge or a preparation of the minds of the people for hearing their message; in other words, to secure a favorable attitude of mind in the people to whom they would preach. It certainly did that.

But most of the doctors who came out to give their entire life to the mission work looked upon their medical service as being in itself a part of Christ's gospel. They had taken to heart the example of Christ's healing work and the answer he gave to the enquiries of John the Baptist as to whether Jesus was the Messiah. Christ proceeded to give them a sample of his work by curing many of the people then present of their infirmities and

plagues and evil spirits and giving sight to the blind and then said "go and shew John again those things which ye do hear and see." (Luke 11:19-23.)

For a time this issue made a division between the doctors and some of their clerical fellow workers and the latter thought it wise to curb the activities of the medical men and in Korea; this took the form of refusing to the doctors the privilege of membership on the Medical Committee, declaring that no hospitals should be built so large as to require the services of more than one doctor, limiting the number of assistants that might be employed in any given hospital and forbidding the giving of more medical instruction to these assistants than would fit them to give necessary help to the doctors.

Little by little, as the work progressed these ideas gave way to broader ones and finally to the comprehensive inclusion in mission policy of everything that shows forth the spirit of Jesus Christ whether preaching, teaching, healing or putting into practice any form of loving and useful service and that such may be regarded as a legitimate expression of the missionary spirit provided that along with it the Gospel of salvation through the life, death, and resurrection of Jesus Christ, the divine Son of God, be effectively preached and taught. All the doctors have accepted this last condition as the basis of their foreign missionary endeavor though each may have followed his own ideas as to how it should be done, which is as it should be.

No doctor in Korea is in sympathy with the idea of conducting medical work except according to the highest standard that has been made possible by the amount of money placed at his disposal; all strongly favor the use of the most highly qualified assistants and co-workers from amongst the Korean medical profession; all unqualifiedly support the medical college for the preparation of Korean doctors and nurses, not only to be assistants in the Mission hospitals but to carry on private practice amongst their own people and conduct hospitals of their own.

No doctors or nurses in the missionary group are willing to leave out of their ideal of service the effort to coincidentally make sure that their patients are given, through their own efforts or those of specially prepared evangelists, an opportunity to know something about God as we conceive of Him, of their need of salvation and of Jesus Christ as their Saviour. At the same time they do not favor any insistence that their patients shall listen to these teaching, or having listened to them, shall accept them except as they are convinced they should do so.

They want the best in the way of equipment but will not refuse to do what they can to help the sick with the very poorest equipment if no better is available. They want competent co-workers and assistants if they can have them but will do the best they can without assistants or with poor ones if they have to. In any case they will not shirk.

Medical Evangelism. As already stated in the section on medical policies, medical evangelism is one of the chief aims of all the doctors and nurses in the Korea Mission. The methods of conducting the work have been varied according to the circumstances of each hospital and the personal views of each doctor or nurse as the case might be. This can be best shown by quoting from reports of stations, medical men and nurses.

Dr. Allen, in his reports to the Mission in the very early days, referred to instances of evangelism amongst the patients through his interpreter, and as Rev. H. G. Underwood was closely associated with Dr. Allen in the Hospital, assisting both in medical work and, in teaching the assistants who were also medical students, we may be sure that the evangelistic enthusiasm that always characterized him, found abundant opportunities to give the Gospel message to the patients.

After Dr. Avison took up the work in 1893, Miss Tate was very enthusiastic in evangelism as long as she was permitted to work there, and later on when the hospital had been reorganized, each of the assistants became a personal worker amongst the patients and their friends.

The hospital had two male and two female evangelists and these took turns in working in the hospital and dispensary for a given time and then going out to visit those who had been patients. This plan kept the evangelists interested in their patients after they had gone to their homes and their work did not grow stale on them as it does when its routine is never varied. This plan worked well for a time and would have worked always but for two delinquencies—1. Very few of the patients took the trouble to take their introduction to the churches or groups—2. Very few of the leaders to whom names and addresses of patients were sent took the time to go and find the people.

As for the hospital evangelists who went out to follow up the cases, they could go to but a very limited number whose homes were not too far from the hospital, so that gradually this method was given up. It looks well on paper but was not found practicable in most cases.

The evangelistic work has not been given up, however, as male and female evangelists are regularly employed; these meet all patients who come to the dispensary and help them to meet the right doctors in many cases very friendly contacts are made which make religious conversations acceptable; those who enter the wards for treatment are in most cases glad to reciprocate the friendly advances of the evangelists. We frequently learn of those who after returning to their homes teach their neighbors and establish regular services for worship and study. We are often surprised to hear from the itinerating missionaries of the number of places where they

find such groups ready for them to minister to and build up into regular churches.

The evangelistic work at Severance also includes work for the medical students and student nurses and for the large number of workers required for so large and varied an institution. Bible classes are held for students and daily devotional services; the students are visited at their boarding places from time to time; daily devotions are held for the several groups of workers, some of them before 7 A. M. and others later.

Correspondence with other hospital superintendents has revealed special forms of evangelism that have sprung out of the varying conditions and the different mentalities of the workers.

Dr. Chisholm of Syenchun replied to my questions as follows: "Regarding medical evangelism as practised in the dispensary and hospital, I have made a list of 23 groups and churches which have been established in the past nine years, and the distance of each from Syenchun. Quite a number of these have been taken over by Presbytery. Nearly half of the groups that have already built their buildings, either are or have been under Presbytery.

How can doctors, actively engaged in the practice of medicine and surgery, aid men and women to receive Eternal Life? And how can our mission hospitals be best made to serve this end? All I shall attempt to say along this line is from personal experience.

1. Simply because we are doctors is no reason why we should not be engaged in direct evangelistic work. If, like our Lord and Great Example, we are about our Father's business, we will find many opportunities, in addition to our regular professional work, for doing direct evangelistic work.

2. What can we do to make our hospitals evangelistic agencies? In the first place the staff should be strongly Christian. For the last year we have had a weekly Bible class for the staff. This has been taught by one of our evangelistic missionaries, Mr. Hoffman. He has taken up the Gospel of John. Words fail to tell of the tremendous help this study has been to our men. I would emphasize the necessity of studying the Word of God itself (that is if you want results); not some other book about the Bible; not the Bible as literature, but as it is in truth, the Word of God,

3. Have the right kind of evangelists and Bible women. Professional religious workers are not necessarily needed. Get people who are already zealously working for God, who simply need opportunity to put in more time in the Lord's work. Don't get someone who is looking for a job, and who will work if there is a good salary in it.

4. It is well to have a follow up system by which the hospital evange-

lists can keep in touch with many of the patients who leave the hospital. When a patient from a district where there is no church is won to the Lord the evangelist should plan, when the patient leaves the hospital, to go to his home and preach the gospel.

5. The doctor in the Mission hospital should get out into the country now and then. He should have an automobile and should make special use of it in getting out into the country on Sundays. We have found this very helpful in developing the churches. When possible take a number of Christians along, drop them off one by one at different places, and pick them up again on the return trip during the afternoon or evening. Many sick can be seen on these trips, who otherwise will not receive any medical attention."

Andong reports as follows: "We hear of incidences frequently of families, and even a majority of those in villages, who have been brought to Christ through the messages taken back to them by patients who have heard that message while in the hospital. I do not know that the number exceeds the statistics of other hospitals; we are just doing what we can to further the Kingdom of God. The old elder who has been hospital evangelist a number of years and who has travelled in the country in the name of the hospital, has received persecutions of many kinds—stones and mud thrown at him, ridicule when praying, limited rations, a cold room for sleeping, rebuffs and similar experiences, but through his persistence and faith, has done fine work.

Dr. Bigger of Prengyang writes: You asked for some examples of conversions through the hospital. I will give two outstanding ones. In Kangkei, a Mr. Choi, the headman of his village, had double cataract and had to be led around the same as if he were totally blind. Both eyes were operated on; he became a very grateful friend. A large type Bible was given him and he studied it diligently and soon expressed the desire to become a Christian. He went home and started Sunday services in his home. There had been no Christians in that community before. In a short time there was a growing, self-supporting church there. In Pyengyang, a man by the name of Kim brought his wife to the hospital for an abdominal operation. Neither were Christians. He was the keeper of a large gambling house and brothel. They were so pleased with the kindness and care shown them in the hospital that they gladly listened to the evangelist. She became a Christian and he closed the gambling house and dismissed the girls with bonuses. He has gone into a respectable business but I have not heard whether he has joined the church or not."

Dr. Fletcher describes the evangelistic work of the Taiku Hospital in an article in the Korea Mission Field of November, 1924—which is incorporated in this paper as offering some unusual and very useful suggestions for ex-

tending and reinforcing the work of the mission hospital, though it carries with it necessity of carrying a heavy evangelistic budget to meet the expense for so many evangelists. The following is a brief summary of the plan:—

Organization—Four and one half years ago the Hospital Staff was organized into a Preaching Society which partly supports, by individual contributions, and wholly directs the work of six evangelists, three men and three women, and one colporteur.

Aim—1. Preach the Gospel to every patient. 2. Definitely win to Christ as many of the patients as possible. 3. See that these new converts unite with the Church.

Method—Follow up in person new converts in the hospital, when they return to their non-Christian homes in the country, and for one month do intensive preaching to the relatives, friends, and villagers.

The evangelists work in pairs and alternate in turn so that each pair has one month in the hospital winning converts, the next month in the country establishing a new group around a convert, and the third month visiting and supervising groups recently established.

Reports—Once each month the Preaching Society meets to hear an account of the work done by the evangelists and to plan or the work of the forthcoming month. At these meetings the evangelists often relate most interesting incidents out of their experience which are very much appreciated by all the members.

Illustration—Only sixty miles from Taiku, but isolated by a high mountain pass, ninety houses grouped in small villages are occupied by poor, ignorant people who were never visited by a missionary. One of their number came to our hospital for treatment, became a Christian, and upon his return helped the evangelist to establish a group of 46 new believers. Four of these new converts had their hair cut for the first time. All of them destroyed every shrine for spirit worship in the home, and out of their poverty pledged enough money to buy and put in repair five mud walled rooms for a church.

Results—52 groups established, 8 of which disappeared, leaving 44 at present. The total membership in these groups is 886, an average of 20. The nearest group is three miles from the hospital and the farthest, 100—the average is 39 miles. Of the 44 groups, 33 have leaders, 29 have their own church buildings, averaging three kan each in size (a kan is 8 feet sq.)”

Dr. Lowe of Chungju writes—“In village to village clinic work last summer and fall, I found a lady about 88 years of age, (the mother of eight children) with one of the most distended abdomens I have ever seen. I offered to relieve the enormous fluid content and to give the needed medicine for the first treatment for ₩1.00. But the husband said he only

had 50 sen, so I had pity and did the work in the back yard of the house with the houses close by making a fine amphitheater for the people to get up on them to watch the show. We took a 5 gal. kerosene tin to act as a container. We drew out over two-thirds of the can full of fluid. Within three days the husband was back wanting more medicine; within a week they were back for another tapping, and more medicine. They kept the medicine going for about one month and she was dismissed as cured. Now she sends in patients almost every day to be treated and they bring their money. They have been the leaders in the new school now in session in the village and of the religious life of the place and are looking forward to a church."

Severance Union Medical College. When medical education was first seriously considered as an arm of the missionary enterprise, those concerned were not long in seeing that only one mission medical school should be thought of and the corollary of this was that all the missions should join the movement for its establishment and maintenance.

It required patience and considerable effort to convince some of the missionaries of the desirability and practicability of carrying such a school as a missionary enterprise, but it gradually became clear that the failure to do so in Japan had left that country with but a small number of Christian doctors and the missionaries over there uniformly advised the Korea missionaries not to repeat the mistake that had been made in Japan.

Quoting from the S. U. M. C. Catalogue of 1932, page 10, "In 1900, while attending the Ecumenical Conference of Foreign Missions in Carnegie Hall, New York, Dr. Avison made the acquaintance of Mr. L. H. Severance who made a gift of \$10,000 for a new hospital. This building, was opened and dedicated in September, 1904. It was named 'The Severance Hospital'. The original gift was added to until about \$25,000 was expended, including land and equipment. The first regular class of medical students was enrolled in September, 1900. A second missionary, Dr. J. W. Hirst, was added to the staff in 1904. The first class was graduated in June, 1908. The Resident General, Prince Ito, honored the occasion by himself giving the diplomas to the graduates, and granting them license to practise medicine without government examination. Three of the first graduates were at once added to the teaching force. In 1907 Mr. L. H. Severance visited Korea and in 1909, gave money for a new building to house the Medical School and Out-Patient Department. This building cost about \$30,500 and was first occupied in 1912. He also made generous grants to the current budget of the institution."

"In 1918, the missionary side of the faculty outranked the national side very markedly. There were ten missionary professors as compared with five

Korean and two Japanese. Improving the instruction and building up the national side of the faculty, as well as keeping the missionary ranks replenished, were the main problems of the early years.

"In 1923, a gift of \$6,000 was received from a group of Koreans, which became the nucleus of a fund for the construction of an Isolation Hospital.

"In 1926, Mr. J. L. Severance and Mrs. F. F. Prentiss, formerly Mrs. D. P. Allen, once more manifested their deep interest in the work by a gift of \$100,000 for the purpose of adding a wing to the original hospital. Of this sum, \$50,000 was used for the new building and \$50,00 for endowment. Construction began in 1926, the dedication ceremonies were held on March 20, 1928, and the wards were opened to the public on April 1st. The new building was called the Severance-Prentiss Wing. On the completion of the work, the donors added a gift of \$10,000 to improve the laundry and X-ray equipment, and in 1929 supplemented these gifts by providing funds for an electric elevator which was installed at a cost of about \$7,150.00.

"In 1929, a gift of \$5,000 was offered to provide a special building for the care of tuberculous patients. It was decided to add a wing to the existing Isolation Hospital for that purpose and the addition was begun and completed in 1929 and opened to patients in October of that year. This is the east wing of the structure, and is known as the Elizabeth Campbell Pieters Memorial Ward.

"While on furlough in 1926 and 1927, Dr. J. L. Boots was authorized by the cooperating Boards to conduct a campaign, endorsed by the American Dental Association and many State Associations, to secure funds for a new dental building to be known as the American Dental Health Center. His efforts resulted in about \$10,000 being subscribed. In 1930 the contract was let for this dental building as an extension to the Severance-Prentiss Hospital Wing. It was completed in September, 1931, and opened in October of that year. It is without doubt the finest missionary dental plant in Asia and is fitted with the most modern and efficient dental equipment. Ten chairs are in operation.

"Through the efforts of Dr. C. I. McLaren, some friends interested in the care of insane people contributed funds sufficient to erect a small building for mental patients. This was put up in the rear of the Isolation Hospital. It has six beds, three for men and three for women, and furnishes greatly needed clinical facilities for teaching in the Psychiatric Department.

"At the date of this writing (1934) the work of the institution may be estimated by the following statistics:

No. of Inpatient beds available, 184; No. of Mission Staff, 9; No. of National Staff, 32; No. of Medical Students, 172; No. of Missionary Nursing

Staff, 5. No. of Korean Graduated Nurses on Staff, 36; No. of Nursing Students, 54; Up to date, 352 doctors and 165 nurses have been graduated.

In April, 1934, the College was recognized by the Educational Bureau of the Imperial Government in Tokyo and beginning with the graduates of March 1934 its graduates will on presentation of their diplomas be registered in Tokyo as qualified to practise in any part of the Japanese Empire, including Japan itself, Formosa and doubtless Manchuria.

Graduates. Some information concerning the thirty men who are to graduate this year (1934).

I. (1) 22 baptized Christians of whom 4 men were baptized after they entered this school; (2) 4 catechumens; (3) 4 who made no religious profession.

II. Out of the 25 Christians, 7 men have shown special activity in Christian work as Sunday School teachers and 2 as choir leaders in churches.

III. 16 of the graduates will take positions in the Severance Hospital as internes and externes; 3 will enter the Pyengyang Hospital as internes; 6 others will enter other mission hospitals at Syenchun, Wonsan, Hamheung, Chunju, Lungchingsun (Manchuria) and Songdo; one will be an interne in the private hospital of one of our graduates. Thus 26 out of 30 graduates will serve for at least one year as internes, 25 going to Mission Hospitals.

IV. The remaining 4 men plan to go at once into private practice.

Nursing School Graduates. 19 young women will graduate. All of them are baptized Christians; 5 of them graduate from the four-year course and can practise nursing and midwifery in any part of the Japanese Empire; 14 graduate from the three-year course and can practise nursing and midwifery in Korea. All will receive license to practise without taking the Government examination.

One goes to the Andong mission hospital, one to Pyengyang for public health work, fourteen will enter the Severance Hospital service, and three will rest before taking positions.

The Nursing Superintendent says, "Our nurses have a Y. W. C. A. through which they carry on many kinds of activities such as teaching in a little Sunday School outside of East Gate, two going out every Sunday, singing for the patients on Sunday evening, making and selling articles and using the money to help the poor at Christmas and refugees in Manchuria in the winter. Several are also active in the local C. E. Society. At least half of them are really active Christians, I am sure."

Research Work at the Severance Union Medical College. This department was organized in 1914 by Dr. R. G. Mills, A. I. Ludlow and J. D. VanBuskirk, and is still quite active. The results are shown in a series of 130 papers written by members of the staff in reporting on their own

researches. An analysis of these papers shows the remarkable growth of research-mindedness amongst the younger Korean members of the group.

The first series of 50 papers had authors as follows :

Foreign members of staff,	40 or	80 %;
Korean,.....	4 or	8%
Japanese,	1 or	2%
Foreign and Korean working together,.....	5 or	10%
Second series of 50 papers : Foreign members of staff, 12 or	24 %;	
Korean,	38 or	76%
Third series of 30 papers : Foreign Members of staff, 5 or	10.66%	
Korean,	24 or	90.00%
Foreign and Korean working together,.....	1 or	3.33%

DISCUSSION

Downs. My dear father was a Christian physician for fifty years and I have naturally been interested from that point of view in Dr. Avison's paper. I would like to know what is the expectation—from Severance Hospital, Medical School and Nurses Home, with regard to sending out trained Christian doctors and nurses into the country areas?

Avison. Our doctors are in every part of Korea now. We do not send them out as paid workers unless they go into a mission hospital. In some mission hospitals there are no foreign doctors at all. They are run by Koreans. That is the aim on the whole.

Downs. So many doctors come to the city where fees are high with no other motive in their profession. Having been trained under Christian influences such as Severance Hospital offers, what progress has been made in the way that doctors are willing, though there is not much money in it, to help humanity?

Avison. The doctors from the country could tell you about that. (Here Dr. Avison called to the front members of the faculty of Severance Hospital and Medical Training College, including Dr. Oh, "Any one of these men could go out and start in his profession and make four times as much as he is receiving in salary today. Our own men have gladly done that when we have only been able to give them ¥150. (enough to live on); they could have gone out and made ¥500. or ¥600. instead.")

Miss Shields. Could not someone tell about doctors and nurses who went to Manchuria and down south during vacation to help the flood sufferers.

Dr. Avison. Dr. Lee and Dr. Biggar could tell of that. At the present time we have sent out 350 men of this kind into the country and 165 nurses.

14. PRESENT DAY SOCIAL PROBLEMS

E. W. KOONS, D. D.

This Paper is a series of **Questionmarks** ! When the writer started it, he thought he knew something about the subject. Now, he is aghast at his own ignorance. Not only is he unable to answer his own questions, he is not sure that he knows all the questions that should be asked!!!

The **Family** is the basis of **Society**. Anthropologists tell of a time when man lived in a "horde," when no one knew who was the father of any child, when children left even the mother who bore them, as soon as they could fend for themselves. If there was ever such a time, the "horde" was not troubled by Social Problems.

As a unit, inside the tribe, giving its members mutual help and protection, the family has its own survival value. That family system still dominates Korean society. The head of the clan has the final word on the fate of the persons, and the property, of all. He sells land, makes marriages, determines inheritances, as he sees fit. He seeks the wisdom of others, in a family council, or in conference; discussion may be long, but at length the Head speaks, "the thing is done."

Marriage and Divorce are the great concerns of the family. The young people must be suitably matched in social and financial rating, and then the **Sa-Chu** must be compared. These are the official family records of the year, month, day, and hour of birth, and only by strict attention to them is such a calamity as the wedding of "Divine-River-Water" with "Great-Post-Station-Earth," avoided.

Most Korean marriages, under the family system, turn out well. Yet Confucius listed the seven reasons for which a wife may be put away by her husband—no mention is made of reasons that would let her take the initiative. First, if she is rebellious toward her parents-in-law; second, if she has no children; third, if she is unfaithful to her husband; fourth, if she is jealous-minded; fifth, if she has an incurable disease; sixth, if she is given to hurtful talk and talebearing; seventh, if she is a thief.

But he adds: "There are, however, three conditions that modify these, and in view of any one of them the woman cannot be put away, although she has fallen under one or more of the reasons for divorce:" first, if she has no father or brothers living to whom she can be sent; second, if she has worn mourning for three years for her parents-in-law; third, if the husband has risen from poverty to riches while she was his wife.

Plural wives were allowed, and here, too, we find deep affection and true happiness. I well remember a home in Seoul, where the children of the concubine called the wife "mother" and were as dear to her as if they had

been her own. Not always does Sara insist that Hagar and her child be driven away, perhaps because the Korean Hagar has good manners.

Against this background, unchanged for 2,000 years, the generation that has for daily fare the railway, the daily paper, "modern" magazines and novels, and the movie, is working out its problems of marriage and divorce. I was told that when the bus company ordered changes in the routes of some of the girl conductors, it met the answer: "We have married our drivers, and you cannot make us change." And the company yielded. Preferences develop through contacts in Church organizations, in Sunday Schools and Daily Vacation Bible School work, in street cars and trains, at athletic events, in the parks, and sometimes by less conventional encounters. Friends help in making choices, and even in the smaller towns, autocratic clan control is passing. We all know of marriages in which the young people followed their own wills, to real happiness—and we know of tragedies as well.

Question Number One—*What is the Church doing about all this?*

Question Number Two—*What can the Church do, that will make and not mar, in this most intimate affair?* Ewha College for Women has a reception room, where young men, properly introduced, can meet the girls. Miss Kinsler, collaborator on this paper, urges that the Church provide something of the kind.

Question Number Three—*Can we offer something, that will be acceptable, and have suitable safeguards? Or must we expect some shipwrecks, before the young pilots will be ready to receive and follow sailing directions?*

The Government-General's Statistical Report gives figures on **Marriage and Divorce**, but they seem based on those officially reported. For 1932, they give 112,400 married people in Korea. This is less than one percent of Korea's twenty millions!!! So with 2,274 couples married in that year. But as we are looking for **tendencies**, the reported divorces year by year, compared with the reported marriages, are informing.

	Marriages (reported)	Divorces (reported)	Divorces to each Hundred Marriages
1911	780	131	16 A steady drop, from
1917	1,722	245	14 16 per 100, to 7,
1922	875	104	12 in 21 years, is
1927	1,287	121	9 remarkable,
1932	2,274	163	7

I hear that divorce, in the cities, is often at the desire of the wife, and the causes are much the same as in Reno. Alimony is paid, in a lump sum, or periodically. Children usually go to the husband's family. Remarriage

of the divorced, at least of the one who initiated the action, seems usual. "Otherwise, why a divorce"? seems to sum up the situation.

Question Number Four—*Are conditions among Christians in Korea (and particularly among the young people in the Churches) better than the average in their social levels, in regard to, (A) satisfactory marriages, (B) congeniality, and (C) permanence of the marriage relation?* My answer on all three counts is "Yes." But—here is

Question Number Five—*How far are Christian ideals in this matter affecting society?* In externals, like the public ceremony, veils and other details of Western dress, in the use of rings and ring-bearers and flower-girls, in showers of confetti and bursts of goodnatured chaffing, the observer can scarcely tell the non-Christian ceremony from the Church wedding. But in deeper matters, I am not sure.

Question Number Six follows naturally. *What can we, as missionaries, what can the Korean Church, do about these matters?* Counting, with the great Methodist and Presbyterian bodies, the smaller Christian groups, and adding the Roman Catholics, we have a total of 269,391 church members, with a Christian constituency of not less than half a million, in a population of twenty millions.

In a village or city that is largely Christian, or in a social group where Christian ideals are well known, the Church undoubtedly exerts an influence beyond what its numerical strength would make one expect; yet in most cases, the Church in Korea has a hard task, if it is to maintain its standards, and there is always danger that lower ideals may win their way into the Church itself, at least as matters of practice.

Changed Position of Women—This is the crucial point in any discussion of social problems. The economic position of half the race, and its degree of literacy, with implied ability to know about matters outside the scope of daily observation, and to make independent judgments, with its freedom of movement and social life, all act in one direction, on Marriage and Divorce, and in the other, on the problems of Social Vice.

Let me quote here, from page 21 of the newly-published "History of the Korea Mission of the Presbyterian Church in the U. S. A." Rev. D. A. Bunker's impressions of his first evening in Seoul—1886. "The band in the tower of the West Gate sent forth its evening tocsin; the three signal fires on Nam San flared up for a moment; the Great Bell at Chongno breathed forth its soothing evensong; the gates of the city were closed, and Seoul was in a silence like that of a tomb."

He might have said also that after the big bell had sounded, men stayed indoors, while women went from house to house. Only at this time did women of the better classes emerge from their homes. Even thirty years

ago, women above the rank of servants, going about the streets by day, were shrouded in cloaks that hid form and face. The first electric cars were built with a closed section amidships, and open sections fore and aft. Men rode on the open deck, and women in the cabin. Churches were built in L-shape, with women in one wing, men in the other, or, if there was but one room, with a partition between.

"Them days is gone forever," and we all rejoice in the change. Men and women still sit in opposite sections of the churches, but the partition is gone. There is a section for women at the movies, but they are by no means restricted to it, and in trains and buses and street-cars there is no distinction. There is some HIYAKASI—a Japanese word for which there is neither Korean nor English equivalent, though "joshing" may partly convey the idea—of school-girls on the streets; as a rule the relations of the sexes in public are free from visible tension, and do not invite criticism.

Literacy among girls and women is advancing rapidly. Long ago, the Church set up as a requirement for membership, ability to read the Korean language. Thousands of families have seen and shared the toil of mother—perhaps grandmother as well—to "break the alphabet." Some made little use of the accomplishment after it had served its purpose, but the vast majority found it a door into a new world. Well-worn hymn-books, New Testaments and Bibles, witness to familiarity with great characters and noble thoughts. Lately, magazines for women and children are having a wide sale and circulation. Newspapers have their columns for women, and news-stands are loaded with books meant for them.

The Christian Literature Society has given me some figures on 13 of its books, meant particularly for women and girls: Helen Keller's "Story of My Life," 1929, has only 175 out of 1,000 copies left. "The Life of Ann Judson," 1922, has sold three-fourths of the number published. "Mary Slessor"—two-thirds of the 2,000 printed have been sold. "Pollyanna," however, has still 1,200 out of 2,000 unsold, and more than half the edition of "Ruth The Moabitess"—1931—is still with us. A noted Korean woman educator translated "Stepping Heavenward;" only 284 copies, out of 1,700, are left.

These books are doubtless read mostly by those who are in touch with Christian thought. But there is a large reading public, girls and women, as a glance at the following table will show.

Enrolment in Regular Courses Common Schools (Korean)

Year	Total	Boys	Girls	Girls percent of Total.
1912	47,063	43,447	3,617	8
1917	76,064	67,616	8,445	11
1922	293,318	254,774	38,544	13
1927	400,037	340,602	59,435	12
1932	470,074	385,354	84,720	18

In the twenty years from 1912 to 1932 total enrolment has multiplied ten times, that of boys nine times, and that of girls 24 times!!!

Question Number Seven—*What are these girls reading while in school, and what about those who have graduated in the past 20 years?* And the girls among the 58,724 students in "non-standardized Schools"—most of them Church Primary Schools—reported by the Government in 1933?

Question Number Eight—*What is being done, what more can be done, by the Church and the Missions, to produce and circulate good books and periodicals, among women and girls?* How much use is made of book clubs, reading reviews in church and secular papers? Out of 100 Christian Literature Society books examined from the viewpoint of suitability and acceptability for the young women and girls of Korea, Miss Wagner reports eleven as first-class—"Good material, well translated, good modern forms and acceptable today."

Advanced Education comes into this discussion also. In 1912, Korea had two private Higher Common Schools for Korean girls, graduating 47, and in 1932, 545 graduated from ten such schools. The one Government Higher Common School, with 28 graduates, grew to seven, with 353 graduates. And beside these, not less than 200 graduated from Mission Schools that, lacking the official classification, give the same courses. Of the girls graduating from Higher Common Schools last year, the employment record is: Office work, 1 %; teachers, 7 %; advanced study, 21 %; home makers, 71 %.

Question Number Nine—*What Christian agencies reach these girls, in school and after school and after graduation? Who keeps in touch with the "home-makers"?*

Occupations for Girls and Women, Outside the Home. A generation ago there were practically no desirable openings of this sort. The undesirable ones we will take up later. Now, women in gainful operations are numerous and successful. Heavy manual labor, like brick and cement—block-moulding, and stone-breaking, seems to increase. Economic pressure is the cause, but it is a sad light on the economic situation, when a man's wages would be 60 sen a day, to learn that the best paid women in a gang making cement sewerpipe get 40 sen, and many only 20—this is on piece-work. Field work, in orchards, is largely done by women, and they are usually well paid. Mr. Lutz has 90 women, in seasonal work, canning peas, in good surroundings, with good company, and light work. No wonder they sing favorite hymns while they work.

The factory system is just beginning here, with 60,826 men, and 28,774 women, operatives. The number is fast increasing.

Question Number Ten.—*What becomes of the earnings of these girls*

and women? Do they help the family budget? Are they independent? Do they relieve able-bodied men of the need to work? One day I asked a Korean neighbor, of about my own age, "Do you never work?" and he replied "Why should I, with two children in the.....factory?" Can anything be done about the wise use of earnings? The factory system is coming. Can we, who see its results in other lands, do anything to safeguard those who will carry its burdens?

Recreation and Amusements : Old Korea had travelling theaters, jugglers, rope walkers, village stone fights, and wrestling matches. For these last, an ox was the prize, and the whole country-side watched the sport. Local patriotism found its vent in the rope pull, village against village, when the men strained in their tracks all day, while the women brought them food, and then carried stones to help them anchor themselves.

To-day foot-ball is king, and many a village has a field where lads and men boot the leather sphere high and wide. Late summer sees county-versus-county games that thrill spectators as much as they do players.

Seoul has a splendid Stadium, where baseball, track sports, basket-ball, tennis, and swimming, are all provided for. This fall, American and Japanese and Korean *athletes*, some holders of world records, had a two-day meet there. Paid admissions to the Stadium last year were 264,433—in a city of 309,000. There are parks, and school fields, where contests are held week after week, and this is true in all the larger cities.

To the Christian, the problem of Sunday sport is growing urgent. A school like mine, by taking a firm stand, gets those who manage such contests to arrange a schedule that avoids Sunday games—for us. But many of the young people are strongly attracted by the Sunday contests. And when a lad or a girl from a Christian home is a student in a non-Christian school, and the school has games or a hike on Sunday, there is a difficult problem

Excursions, picnics, visits to the Zoo, and the latest feature of Church life—"A Sunday of Worship Out-of doors", which is a grand picnic; we welcome all that is good in them, but cannot close our eyes to the questions they raise.

Question Number Eleven : *What is to be done to direct and use this new interest in sports and in out-door life?* Can we have Church teams and leagues, Church excursions, and Church supervision of our young people when they share these activities?

The Movies : Figures on movie attendance I have been unable to secure. But I know that the Korean movie theater nearest my home is putting up a new building, said to cost ₩ 100,000. We need no figures, to be sure how large a share they have in the lives of young people in Korea.

Most of the films they see come from the West. "Time" listed the ten best movies of 1933, and four of them were shown in Seoul in the first six months of 1934.

Question Number Twelve—*How much harm comes to the Korean boy or girl from these films?* Frankly, I think we are inclined to over-estimate this. The crowd knows that Schnozzle Durant is meant to be funny, and it suspects that a lot of the night life is just "film stuff". Ten years ago, my school-boys thought that when I was in the U. S. A. on furlo "like every-one in the U. S.", I rode a white horse and carried a six-gun. But not now. The Police have ordered that students shall not attend movies that have not been officially approved especially for them, but there are school uniforms in the movie houses any evening, and the "Students' Rate" is still posted in the lobbies.

Question Number Thirteen—*Can we do anything to improve the quality of Movies, or to see that the worst ones are avoided?* Could schools, or churches give movie shows, that would be a benefit to the neighborhood?

Crime and Punishment—The Government's Report for 1932-33 lists 26 prisons, with 1,982 warders—60 of them women—and prisoners "About 18,877, including 500 females". Last year the courts handled 776 criminal cases, in which the accused were under 18 years. There were also - accused under 18 years—253 cases in which no trial was asked.

There are two juvenile prisons, and all *prisoners* under 18 years are made to attend the prison school, and taught morals, the Japanese language, arithmetic, etc. "So that they may lead an honest life after their discharge." "As chaplains, Buddhist priests are generally engaged to serve the prisoners, while Christian prisoners are allowed to read the Bible, and pastors are at times admitted to give them devotional talks." The number of prisoners was 13,000 in 1925 and 16,000 in 1933.

A feature that lightens the severity of prison sentences is the custom of amnesty, granted by Imperial Grace on special occasions. (Note made while copying this paper, Oct. 1—"A general amnesty was granted by the King of Italy, in celebration of the birth of a daughter to the Crown Prince"). In less than 20 years between annexation and 1928, eight amnesties were granted, each freeing some prisoners, and reducing the terms of most others. This year saw another, celebrating the birth of the Crown Prince.

Question Number Fourteen—*What is being done for convicts, particularly women, the young, and first offenders—and for ex-prisoners?* The Government has 27 associations for aiding released prisoners, and they aided 10,000 in 1932. Can the Church, and the missionary, share in this work?

Beggary—This faces us in Seoul every day, and is rife over the whole

land. There is something wrong, when an able-bodied man can sit evening after evening the winter through, on a main street of a great city, and hold a half-naked child, and coax coppers from the passers-by. On "Beggars' Day" in Seoul, a horde in "rags and tags", invades the shops with a "right" to beg. I suppose the Mother Goose rhyme was founded on such a custom, but here even the dogs do not dare bark when "the beggars are coming to town."

Question Number Fourteen—*What are the facts about Beggars' guilds and "rich beggars", and where do they get these children, and what are we to do?* I have no figures on institutions for fighting this evil, but we know that orphan asylums, under private or Government control, are doing splendid work. But we need to get deeper than such palliatives, and also to strengthen the hands of those who are dealing with the whole matter. Concretely, professionals should be detected and black-listed, and cases of real need should be helped, without making an exhibition of themselves. In Seoul, the Salvation Army is doing wonders along this line.

Lepers are being cared for in privately managed Homes, backed by the Mission to Lepers, and now, in the Government's large Hospital. The authorities plan to isolate all lepers, and wipe out this scourge. But when we read of the leper in Japan, who locked himself in the lavatory of a train, and explained that for years he had been travelling from one Hot Spring to another, hoping for healing, we know this is more than a medical problem.

Intoxicating Liquor, its Manufacture, Sale and Use—is more an economic than a social problem. The attitude of the Church on the moral issues involved is universally known.

This brings us to our last section, what we euphemistically call the *Social Evil*. A proper term this, for that organized society brings about the degradation of woman, and bestialization of man, that unite in this tragedy. God pity all who have a share in this wretched traffic, and the patrons to whom it brings a deceitful shadow of pleasure.

The Statistical Department of the "Eastern Asia Daily" gives me the following figures, as the latest report an "prostitutes and those of this character, in Korea." The figures are for 1931, but I am assured that for the current year they would be much the same.

Dancing Girls, Koreans	2,450	Japanese	2,058	Total	4,508
Prostitutes	1,268	"	1,824	"	3,092
Waitresses	1,355	"	470	"	1,834
Total	5,073	"	4,361	"	9,434

(Combining these three classes was not my own idea)

Figures for 1930 and 1929 are about the same, those for 1925 are 20 percent smaller. I spare you the mental calculation of the number of men whose attentions support this army of women, and the horde who in turn

live off them. No figures are at hand for unlicensed prostitutes, but the general opinion is that they are half as many as those registered, say 1,500. The Dancing Girl is in a class by herself, and while at times she does not repulse a lover, she may, if she will, confine her duties to companionship and entertainment.

The Cafe Waitress is new, and competes with her older sisters. Her part is to be charming, attentive, responsive, to see that plenty of drinks are called for. Many times she goes beyond this. See this news item; "The licensed quarter in — will pass out of existence July 15. Most of the places will be converted into restaurants, the women remaining as waitresses." The college boy, and the young business man, are the chief patrons of the cafes, and the girls are "gold-diggers" of great skill. Many a young chap speeds on them the remittance that was sent for school expenses, or the salary that should buy comfort for wife and children, or funds "borrowed" from his employer, and then goes to destruction. Yet, she meets a need, or she would not be so much in demand.

Question Number Sixteen—What will we do to supply companionship and social life for the young men in our cities?

We have made a start at picking up the wreckage of this system, in our *Home-For-Girls in-Need*. (Re-print of an article on this work will be sent on application). In the past year, one young woman after another has come to the *Home*, and been saved to a life of usefulness and happiness. So far, we have not been forced to turn any away. But what, among thousands who are helpless slaves of avarice and lust, is the handful we have touched? And when shall we stop this evil at its beginning, instead of trying to repair the damage this unbridled devil has wrought?

Student Problems—This the darkest picture of all, I have left to the last. One cannot be head of a boys' school in this city, and still say "All's right with the world." At my request, Rev. Wallace J. Anderson, whose work includes contacts with students of all grades, has written the following paragraph. As you read it remember that to-day there are in Seoul, 10,644 male and 2,437 female students of High School grade, and 1,387 male and 217 female, of college grade, a total of 12,031 young men, and 2,654 young women, two thirds of them away from home, and practically all of them "on their own" as far as responsibility for conduct goes.

"Many of these students are Christians, but after a few months in a large city they lose much of their faith and zeal for the Church, many of them dropping out altogether.

Reasons are:

1. What our Japanese friends call 'dangerous thoughts'—anarchy, Nihilism, Socialism, Bolshevism.

2. Cafes—Many students look on these places as ordinary eating-houses, not knowing till too late what they really are. After that many students sell even their books and clothes to secure money with which to go to the cafes.

3. Improper living conditions—In many student boarding houses we find both men and women students, a condition which often results in too much familiarity. Men students do not find it difficult to secure girl companions who sell themselves for pretty clothes or an education.

Women called 'DOOCHANGIES' make a good living off the fees they get for arranging meetings between those who are mutually interested."

Question Number Seventeen—*What are we going to do about all this?* How can we meet the human longing for companionship? When will the conventions, as well as the freedom, of the West be understood here?

I began by saying I did not know the answers to my questions. Let me close by citing the true answer, found in Luke 22:27. Jesus had settled for all time the question of precedence, by washing the feet of the men who were quarrelling over place and power, and then He set forth His policy "I am among you as he that serveth." That is the answer.

Recommendations :

I.—The Mission recognizes the fact that varied and far-reaching social problems have not so far been definitely stated, nor their solution explicitly attempted.

II.—The Mission urges each member, particularly those whose work does not call for extended absence from home, to inquire earnestly what service, along social lines, can be rendered, and to undertake as large an assignment of this as time and strength make possible.

III The Mission instructs the Executive Committee to arrange for at least one man and one woman, of those on furlough in 1934-35, to study social survey methods. These persons, on their return, to have their assignments so arranged that they can initiate and conduct a thorough survey of the Mission's social responsibilities and opportunities.

IV—The 1936 Mission Meeting shall allow one full day for the report on this survey, and shall then formulate a *Policy for Social Service*.

15. PRESENT DAY ECONOMIC PROBLEMS

REV. EDWARDS ADAMS

Could a Dr. Brunner or someone well trained to the task have been out here to undertake of this paper, doubtless something much more helpful could have been presented. Anyone who opens his mouth on the subject of economics, in these depression days, invites bouquets of a rather hard and stunning nature. This is no less so in this land where the government, largely representing one race, is eager to have portrayed all that they have achieved for the race they govern, and vice versa the people are only too eager to demonstrate what the government has failed to do.

First let us consider the natural resources in the country. From the standpoint of its underground wealth, Korea is unusually well supplied. The Japanese Empire ranks sixth in the gold producing countries, half of which gold comes from Korea. In 1932, nearly twenty million year's worth of gold was mined in this country. Coal, also, is extensively mined, nearly six million yen's worth in 1931, and almost an equal amount of iron, a combination that is most propitious for industrialization. The Government General report states that almost every useful mineral is mined except sulphur, petroleum and asphalt. The production of nitrogenous fertilizer at Konan, South Kankyo Province, 400,000 tons per year, makes it the largest of its kind in the Orient. (General Ugaki's speech, Sept. 29, 1933) The mining enterprizes of this country are only in their infancy, but the infant has remarkable prospects ahead.

In the making up of raw materials into commodities, cheap power is essential. Korea has three good sources of power. Coal has been already mentioned. Because of the soft nature of the coal this was less valued a few years ago, but with the discovery and improvement of the process of liquefaction some, of the least promising mines have become the most promising.

Another source of power is electricity derived through water power. The power used for the fertilizer factory mentioned above is thus derived. Surveys have revealed that electricity from water power in Korea could be secured well in excess of two million kilowatts.

The third source is cheap human labor. There are two sides to this question. From the humanitarian standpoint it ought to be ruled out, but purely from the economic and industrial standpoint it is a factor on which industrial promoters are counting. There is a plan on foot to make of the Japan Sea a great industrial basin. Most of Korea's raw materials and water power are on that side of the peninsula. The newly opened railway into Manchuria makes that passage a more natural pathway

of commerce for a very large section of that country. A glance at a map will convince one of the strategic relation all this has to almost any section of Japan proper.

We must return now to a consideration of other natural resources of Korea. With over ten thousand miles (10,684.76) of coast line, marine products become an important item of wealth. During the past ten years products from these sources have increased over seven fold. About fifty million yen a year is now realized from fish alone and other marine products bring the totals close up to eighty million yen. Each year shows an increase in yield.

A glance at the denuded hills in the more populous sections of the country would not lead one to place the forests on the lists of the assets of the country. Yet the very mountainous nature of this land necessitates that if any benefit is to be derived at all from the mountains, they must be developed for their value as forests or for grazing. It is estimated that about forty million acres, 70% of the total area, is thus designated as forests, of which five million in the north is virgin, and another two and a half million has been developed through reforestation by the planting of nearly four billion seedlings. The Government received last year over a million yen of its annual revenue from the virgin forests in the north. If the Government will continue the good work started, some thirty million acres of hill side can be made far more productive than these are at the present time.

Let us turn our attention to the agricultural resources of the country. There are about ten million nine hundred thousand acres of tilled land of which nearly four million are paddy fields (1,620,000 chobu) and the rest (2,750,000 chobu) are dry fields. These figures would have little meaning were it not for the fact that in the past twenty years this is an increase in cultivated acreage of 1,002,736 acres. The government figures for 1931 place the total value of all the products as ¥ 829, 165,000 which represents a fifteen fold increase in twenty years. A large part of this undoubtedly is due to a rise in prices; however, the actual increase in yield is not inconsiderable. The rice yield of 88,771, 149 bushels has been an increase of 64%. In the raising of the soya-bean, the increase is due to its increased use in the southern part of the peninsula as an early spring crop in the rice fields before they are flooded. The increase in cotton is most phenomenal. This is due to increased acreage as well as the introduction of American seed, which has proved very successful. In twenty years, the increase has been from 27,788,000 pounds to 203,706,580 pounds and in twenty years the government hopes to raise the output to a billion pounds per year. Many products which twenty years ago scarcely existed, are today quite a factor in

the wealth of the country. Sugar, ₩ 7,500,000 in 1932; apples, ₩ 4,311,000 in 1932, and ₩ 4,584,000 in 1933, are illustrations of this.

Sericulture has become an increasingly important item in the economic life of the country. It is estimated that in the past twenty years, families cultivating the silk worms have increased from 76,000 to 786,060. Production has increased at an even greater rate. In 1932 the total value of the silk produced in the country came to over fifteen million yen. In the raising of live stock, also, the country has been going forward. Twenty years have seen a doubling, or more than a doubling, of the number of cattle, pigs and chickens. There is a cow for every eleven inhabitants, a pig for every fifteen, and a chicken for every three. Exportation of cattle (51,000 in 1930) and trade in hides, (₩ 3,000,000 in 1932) seems to be on the increase. This spring the papers have been full of the news of the importation of 2,650 head of Australian sheep. Due to the wool factories in Japan being dependent on Australia for their raw wool, there seems to be a real effort on foot to make Korea a wool producing country. This, however, is still in the experimental stage.

Ceramics has an annual output of Yen 13,000,000. Alcoholic liquor was brewed in Korea in 1932 to the tune of Yen 41,445,900. Paper industry in the same year came to Yen 7,000,000. Brass products are valued at Yen 5,000,000. In 1932, the total industrial products were valued at Yen 318,036,009 which was nearly a twenty-five percent increase over the preceding year. Though less than half a million people are as yet thus occupied, the country has started and is making rapid progress in this direction.

We can only take time to mention some of the outstanding features with regard to the resources in commerce and transportation. There are now (1932) 2,007 banks, trust companies and financial guilds. Funds advanced by them for various enterprises total Yen 669,133,000. This is an increase of nearly eight million yen in one year. The 1,400 markets in Korea carry on an annual trade of Yen 158,000,000. About one person in twelve has made Post Office Savings deposits; in General Ugaki's previously mentioned speech, he refers to the fact that while the number of depositors is on the decrease in the homeland, the number of Korean depositors is on the increase.

Korea's exports and imports show a very rapid growth following the annexation, a slowing down during the 1920's and a decrease for the depression years, but the decrease as compared with other countries has been relatively slight. Also, while imports have from year to year been slightly in excess of exports, the excess has been nothing to worry about. Figures for 1932 show Yen 311,354,000 for exports and Yen 320,356,000 for imports. It is interesting to note that the expense of maintaining government in Korea

has followed very closely the development of exports and imports, a quick rise in the first decade of Japanese administration, a slowing down in the second decade, and a slight retrenchment in the last few years. The budget for 1932 was Yen 231,122,400. Direct taxation has held a relatively unimportant place in meeting this budget which has depended very largely on government monopolies and undertakings. The national debt of the government is quoted for 1933 as Yen 431,000,000. (Japanese public and private investments in Korea is estimated at two and a half billion yen.)

This rapid recital of many figures tends to make one dizzy. What does it all mean? It means that considering the natural resources of the country and its present financial status, Korea is very well off. Our own observations would bear up this conclusion, for on every side we see now construction work being carried on, new roads being made, new railroads built, all the signs of a progressive favorable state of affairs. However, before we dismiss the matter too complacently, some other things must be taken into consideration. How is this wealth distribution?

We find that 80.8% of the Korean population (16½ million) gain their livelihood out of the soil. Only about 11% of the half million Japanese in the land are farmers. This is only an indication, but it does indicate that the more lucrative positions in commerce, transportation, industry and government are disproportionately occupied by Japanese. It does not require a vivid imagination to figure out the results of having two and a half billion yen of Japanese capital invested in this country. It means that control of a very large proportion of enterprises involving capital, do not go to the Koreans. The Koreans will supply the labor, "cheap labor," and the capital will come from the home land to which also will accrue the profits.

Post Office savings deposits give a good indication of the relative financial strength of the *ordinary* person. Wealthy financiers do not patronize Postal savings. The average Japanese deposit in Korea in 1932 was Yen 57.54 and the average Korean for the same year was Yen 3.38. We may be fairly safe in concluding that the door of financial opportunity is much more widely opened to the Japanese in this land than to the Korean.

Geographically also the wealth of the country is not evenly distributed. In the northern half of the country more than half of the terrain is 500 meters or more above sea level. In the south only one fifth is as high as that. In the five northern provinces which comprise a little over half of the total area of the country, only 40 percent is arable but is occupied by only 30 percent of the population. This gives the north greater potential wealth in the undeveloped resources of its mountains, i. e., industrial opportunity, and greater present wealth in a greater farming acreage per household.

Also there are government figures to show that tenancy is much more prevalent in the south than in the north. It is figured that whereas only twenty percent of the northern farmers are full tenants, fifty percent of the south are full tenants; whereas 37.7% in the north are owner-cultivators, only 13% in the south are such. It is safe to conclude that poverty, extreme poverty is much more common in the south. The north has its wealth much better distributed. The south, not only faced with the economic problems of a much more dense population, has the land ownership concentrated in the hands of a few.

There is still one further mal-distribution in the wealth of the country which has been referred to in the last paragraph, namely, the tendency for wealth to be concentrated in the hands of the few. It is generally an accepted principle that the strength of the social structure of a nation depends very largely on a large middle class. There is a larger middle class in the north than in the south; however, the general condition is none good. This situation is best brought out by the government figures on tenancy. Comparative figures can also be given to show that this maldistribution is a growing evil rather than lessening. In 1915 there were 39,405 landlords, 570,380 owner-cultivators, 1,073,838 part owner part-tenants, and 945,398 full tenants. Thirteen years later, in 1928 the number of landlords had increased 165 percent, the owner-cultivators had decreased over ten percent, the part-owner-part tenants had decreased 17 percent, and the full tenant had increased 34 percent. These non-cultivating land-owners own fully half of the arable land, and seventy-five percent of the farmers must deal with land owners.

The major economic problem of the country then lies with the 83% of the population who are farmers. It would be interesting to take up some of the other economic problems, such as those involved in the rapidly growing urban population, or in the increasing shifting population both within the country and towards Japan and Manchuria. However, within the confines of this paper, it is impossible to cover everything, and as yet the rural problems loom so much larger than all others, we will limit the scope from now on to this subject.

What are the problems which the rural Korean faces? Why is it hard for him to go forward and in many cases why does he go backward? Let us briefly run over some of the reasons. Many of these have their roots in political, social and religious heritage of the past. Some have been prone to accuse the Koreans of laziness, but there is much evidence to prove that a large share of this inertia is due to governmental mismanagement and corruption under the last dynasty. Government officials bought their office and in order to recoup their fortunes, must needs squeeze it out of the

populace at whatever source possible. Thus, to acquire anything above the bare needs of existence was a liability rather than an asset. Hundreds of years of this malpractice developed habits of thought and an attitude regarding thrift and resourcefulness and initiative among the under classes, that is only beginning to be eradicated at the present, and will require many years yet to eliminate.

This lack of security and justice in the past has had another result. The standards of success in society were based upon the actions of corrupt officials; no one could advance unless he could outwit the other fellow and climb up at his expense. Hence such virtues as honesty, integrity, credit, and co-operation, the fundamental tenets of a sound economic order, almost ceased to exist and are only now beginning to return.

Another heritage of the past lies in the social habit of "sorning," i. e., less fortunate relatives living off of more fortunate relatives. From one standpoint this practice has been a virtue of the country that has made old folks homes, orphan asylums and other charity institutions largely unnecessary. But it has also tended to create a class of drones on the one hand and an impossible burden on the other hand on the young men with ability and promise of forging ahead.

All religion is, if followed zealously, a financial drain. But Confucianism has been particularly so without bringing corresponding benefits. It has been a backward-looking system, opposed to all forms of progress. The "yangbans" or nobility of the country, the chief adherents of Confucianism, have been the rock-ribbed conservatives. They should have been the natural leaders of the country; instead they have been the drag, the curse of the land, and more responsible for the backwardness of this land than any other one cause. We are thus characterizing them as a group, for there are a few bright and shining exceptions. Confucianism has had a still further effect in its emphasis on ancestor worship with its accompanying extravagant celebration of the three great events of life, birth, marriage and death. Because of these ceremonies many a man has been thrown into a debt from which he has never been able to climb out again.

Leaving these problems which come out of the social past, let us look at some of the others. Sixteen and a half million people, 80% of the total are dependant on farm products for a living. The total cultivated acreage is slightly over ten million acres, or over one and a half acres per capita. The government figure is 3.8 acres per family. Out of this the family must feed itself and sell enough products to provide taxes, fertilizer, seed, etc., besides securing the other necessities of life. More than half of the arable land is rented, the custom being to pay half the crops as rent. The problem is further agravated by the fact that the population is being added

to at the rate of 300,000 per year through excess of births over deaths. The land-owner seldom will give enough land to a tenant to support him. A tenant is a possible liability and the owner prefers to scatter his chances of losing income. The farmer must then secure his farm land from several owners. At any time that his holdings fall below the subsistence line, he is lost and must pull out to take his chances in some other rural locality or urban center, or even to migrate to far off Japan or Manchuria. This fight to hold land up to the subsistence level is becoming increasingly acute giving rise to all sorts of practices which put honest folk at a disadvantage.

Tenancy, in itself also, is another problem. It is a well established economic and social law that the possession of property is the most stabilizing influence that society can have. That 75% of the farmers must deal with land owners, and that over one third of all farmers must rent all their land from others and that this class is on the increase, is not an encouraging sign. The general practice has been for the renter to turn half the crop over to the land-owner as rent. The tenant, out of his share usually pays taxes, fertilizer, seed, etc., besides gifts to the land-lord to impress him with the value of his tenant. Therefore the farmer's net income is much less than half of the crops. In the south where the individual farmer's holdings are much smaller, this situation would be impossible were it not for the fact that two crops are secured a year, and the early and less valuable barley or millet crop goes to the farmer to feed his family. The valuable fall rice crop is counted on to pay all the expenses, which usually includes heavy interest on debts.

It is generally conceded that, from the farmer's standpoint, rent is much too high, for the farmer gets much too small a return for his labor and output. There is another side to this story, however, from the land-owner's standpoint. The scarcity of land in view of the over-population tends to push land prices up abnormally, and the owner even though he may not demand more than would be fair in view of his investment, discovers that even so an inadequate amount is left for the farmer.

The price of grain enters into the picture, too. More and more the farmer is coming to depend upon rice to realize the cash with which to meet his expenses such as taxes, fertilizers, etc. As in all other countries, grain sharks and market manipulators have grown sleek at the expense of the tillers of the soil.

Under this heavy burden the farmer seems to be sinking each year deeper into debt. Again we are talking of averages, for there are exceptions. The Y. M. C. A. conducted a survey several years ago in which they claimed to have found that the average full tenant fails to meet expenses by

eleven yen each year. Where can this money be raised? The farmer would like to raise it from the land-lord, for as long as he owes the land-lord money he is not likely to be driven off of his farm. This was the common practice in the past, and has given rise to a mental attitude of "desire" towards debts as something useful, rather than an abhorrence towards debts as shackles. This attitude also, constitutes one of the heavy handicaps towards helping the farmer. Today debts are hard to secure from the land-owner and here is the user's chance to make his pile. It is said that for small unsecured loans, interest runs as high as one and a half percent per day, but the rates usually range around thirty percent per annum. Dr. Brunner's survey discovered the debt situation much worse in the south than in the north. In the north out of 145 families, two out of five averaged debts of yen sixty. In the south 111 out of 137 families had debts exceeding their annual income. (About ¥200.00.)

Improper nourishment and lack of medical attention, with its accompanying days of incapacity and often because of delays in treatment, increased medical bills, should also be listed. The general attitude towards manual labor, especially upon the part of those who have had some education, is also a draw-back, especially as the supply for "white-collar" jobs exceeds the demand. Communism, in the form that it reaches Korea, is an economic liability, for its appeal so far, rather than as a movement to correct economic evils, is as a means to get something from the other fellow with the minimum amount of effort necessary. The economic loss through superstition should be mentioned. The money spent in various forms of necromancy is still no small item. And last but not least, as one person calls it, is the "psychology of discouragement." The people in many quarters are so discouraged that they are almost ready to give up and no new plan suggested to them gives much promise of success. When one really understands the situation the average farmer faces, can one blame him?

The subject assigned for this paper is Present Day Economic Problems in Korea. The chief problems have been all too briefly presented. But it would hardly be satisfactory to close without making some sort of a statement of what is being done to correct this situation. The writer is increasingly impressed with the comprehensiveness of the program that the Government is putting on. It has been figured that over two million acres can be added to the cultivated area. This would mean about 25% increase. The present move towards industrialization will mitigate conditions, giving employment to those who cannot secure farm lands. The various efforts to improve the farm out-put sponsored by the government are beginning to get results. This past year every village throughout the land has been required to put up a village meeting house where the farmers may be called

together and given training. The whole educational system has been recast, especially in rural districts, so as not to wean the boys away from the soil, but to train them to go back and do better farming than their fathers did. Almost every village now has its village bell to help the farmers to keep better track of the time and make better use of it. Barnyard manure piles instead of spreading all over the farm house yard, are now being kept in special enclosures. One may see in every village, and often many times in one village, General Ugaki's slogan "Live by one's own strength."

Not only the Government but individuals and organizations have undertaken in small or large ways to help solve the problem. Much has already been written of the model village in South Chulla Province which has had the same head man since 1902. It is said the average total income per annum of the members of the village is Yen 800, which is about four times the average in most places.

Did space permit it would be of interest to enumerate what the various denominational bodies and the Y. M. C. A. have attempted to do to solve this problem. Our own mission has the distinction of having brought the first agriculturally-trained missionary to Korea, Mr. D. N. Lutz. But the mission has been woefully delinquent in supplying him, and subsequent appointees to agricultural work, viz., Rev. O. V. Chamness and Mr. E. L. Campbell, with adequate financial support to carry on this important work. The Union Christian College also has the distinction of being the only institution of higher learning under Christian auspices which has an agricultural department.

However, when all is said and done, the raising of an economic level for a whole country is too big a task for any individual or any one organization. It requires the united and co-operative effort of every one. We missionaries and the Christian Church can supply a Christian motive to that portion of this drive which we influence and we can supply a Christian leadership. This is our duty.

We would like to think of the church as rising above all economic restrictions, but sad to say, it either does not or cannot. We have discovered that, during these days of depression when the whole cause of Christ in foreign lands has had to suffer. We may urge tithing upon the Koreans, and theoretically, at least, tithing applies to all economic levels, rich or poor. But, when the head of a family knows that the grain he has on hand is inadequate to properly nourish children till the next harvest, it requires a heroism very rarely found, to keep on giving to the Lord in the expectation that the Lord will provide even as He looks after the sparrows. The whole economic life of the Church very largely depends on the economic life of the individual members of the Church.

In closing may we suggest the following practical ways in which every missionary may help in facing this problem.

1. That by every way possible we encourage the Government to increase its efforts along this line.

2. That we seek greater support for our present institutions and workers giving specialized attention to this problem.

3. That in so far as the spiritual emphasis and message of the Church is not overshadowed, the whole machinery and influence of the Church be brought into play to disseminate and propagate methods for relieving the conditions of utter squalor under which most farmers live. The presence of a Church in a village ought to mean improvement along all lines, physical as well as spiritual.

4. That we urge our hospitals to investigate and put into force, if feasible, some sort of medical insurance.

5. That we emphasize and urge in all our contacts: the value of time and the sin of indolence; the damage to character of financial dependence, specially "sorning"; a sense of horror regarding indebtedness; the dignity of honest labor; the value of insurance and savings, especially that provided by the Post Office; the value of "own your own farm" principle, and possible ways of accomplishing it, through local credit guilds; the need of keeping up to date on various movements for farm betterment in seeds, fertilizers, stock, machinery, etc; the economic losses in the market system, and the possibility of changing the market days from the lunar calendar to the standard; the possibilities of co-operation in production, marketing and buying; the economic losses due to improper attention to health and hygiene; the waste involved in extravagant ceremonials at births, weddings, funerals, etc; the need of better control of farm rentals; the attacking of various superstitions from the economic standpoint as well as religious; the proper use of trust funds and systematic budgeting of finances both in the family and in the Church; while emphasizing proportionate giving, the need to caution church members against pledging too heavily under emotional stress; the creating of a greater sense of social responsibility among wealthier classes of Koreans, especially Christians; the present "psychology of discouragement" as being contrary to the psychology of hope as revealed in our religion.

DISCUSSION

Downs. I have read in certain pieces of literature I have come across that until economic conditions in certain mission fields improve there is not much hope of having a really self-supporting Church. The question came to me this afternoon as I listened to Mr. Adam's paper, just how much will improved economic conditions in such a situation as spiritually holds here in

Korea, affect the better self-support of the Church? Which means the most to India in bringing their churches to a better scale of self support, improvement in economic conditions or the application of the Nevius principle?

Pederson.—India. Dr. Downs has proposed a question that is a problem. India is facing it but is far from self support. We feel that both are essential but the latter thing is the most important with us. The spiritual feature is the great thing with the principles of the Nevius system.

Downs. I know some friends in colleges and on the Board, Members of the Board, and I know a number of pastors who have some missionary contacts who have taken the position that the Nevius principles in general are not applicable to many other missionary lands; I would like to know some time before this Conference closes, if we can have statements from representatives from other lands as to whether or not the Nevius principles in general are applicable and ought to be applied to other mission lands as they have been applied here in Korea.

Pederson. We are facing a hundred years of old efforts and schemes, and to get away from that, I think we will have to go to some portion of India where missions are unknown and where the programme used here could be commenced. We cannot cut away for a long time unless we can persuade the Indian Church to do so and they would need a change of heart before they would accept the Nevius principles. They would in fact need a revival.

Miss McClure.—Siam. I should think it would work all right in Siam. We would have the same trouble as in India but Siam certainly needs something or other to wake her up.

Mrs. F. S. Miller. My sister visited me from China eleven years ago and took back the method with her to her own mission; they have succeeded in many ways in adopting the same methods as are used here.

Marshall. In one small mission in South China 20 or 30 years ago, they needed a change. It could not be done all at once; they did it quietly and gradually and that mission has practically become self supporting. I refer to the Swedish American Mission.

Leyense.—China. After the summer of 1927, the North China Mission as a mission accepted the Nevius methods—the Korean policy. In time our churches in the city of Peking became self supporting; we are now depending upon the Church for all our activities. Sunday Schools, Bible Classes, Women's work, etc. are all under their direction. There are no paid ministers; I can testify that since the North China Mission has adopted the Nevius methods, our mission work has leaped forward. This has been the greatest blessing that has come to the North China Mission. Dr. Downs is going to Peiping and I would heartily recommend him to talk things over

with the Secretary of our Mission who will tell him of what we were before and since 1928. We feel we are on the right track.

W. H. Clark. I feel we have been putting into effect some at least of the Nevius principles in the last year or two; so far as our Churches are concerned, they are now largely self supporting. The country work is our problem but we are working hard at it and need your prayers. Our country pastors and evangelists have to be more or less mobile, not centering on any one place. We have been blessed of God in this activity. City churches are completely self supporting within the past four or five years.

As far as prayer and personal work, Bible classes, etc. in the two or three sections with which I am acquainted, there has been a great advance. I believe the Nevius principles can be applied in China. It will be immensely more difficult, if I may say so, than it has been in Korea. We need your prayers and cooperation to help us.

Chairman. I think that any Church in any land ought to be able to support the Gospel in its midst on about the same plane of life as that of its church members. It looks possible.

Crawford. It may perhaps not be known, but our China Council and Board of Foreign Missions has tried to put into effect what is known as the Project Plan. Part of our plan looks to all our churches becoming self supporting. Beginning with this fiscal year, half of the salaries formerly paid to all resident evangelists and preachers, will be given. The idea is to stop all subsidies in two years time or so. Whether we shall be able to do it or not, I do not know. Quite a little bit of feeling arose when we first started. Some said that it was being imperialistic, that we should not stop the subsidy coming from America. But it is being done. I have learned since coming here that the North China Mission feels the same. The thought is that we are to stop, once and for all, any subsidies for church buildings. This may be revolutionary and imperialistic but we are making a beginning towards self support. Whether we shall do it in two years or not, remains to be seen. We have made a good beginning and in a few years can stop all subsidies to local preachers and evangelists.

Miss McClure. Siam. I did not understand what the Nevius method was. If it means the self support of the churches, we do that in the country churches in Siam as well as in the city churches. Churches are being built right along and each village raises its own money for church and school buildings.

16. THE MISSIONARY WORK OF THE PRESBYTERIAN CHURCH OF KOREA

REV. C. A. CLARK, PH. D., D. D.

(Not read at the conference)

The Presbyterian Church of Korea has been a missionary sending organization almost since the time that it was founded, and particularly so since it was set up as an indigenous, self-governing, independent Church in 1907. That year the Church, in order to express its joy over the founding of the national organization, took up a great offering to start a "foreign missionary" work in the large island of Quelpart in the Yellow Sea south of Korea. The Church at that time had only seven ordained ministers, but it gave one of them gladly for the "regions beyond."

In 1909, the second group of ministers was ordained by the Church; of nine men, one as a matter of course, was sent out as a missionary, this time to Vladivostock, Siberia. As early as 1901, the churches of North Korea began sending workers across the border into West and North Manchuria to care for the Korean emigrants who had settled there. Two years ago there were 175 Presbyterian churches in Manchuria organized under three self-governing presbyteries. For a time, there was also a presbytery in Siberia with some 55 congregations under it. For many years, the Church has assisted the Korean churches in Nanking and Shanghai. In 1909, the Church sent a pastor for three months to Tokio, Japan, to minister to the Korean students there and set up a church. That work, with the help of many other organizations, has now grown to 48 churches with some 4,000 believers, and it has an independent, self-governing church organization. There are 11 churches now on Quelpart and it also has a separate presbytery.

In 1912, the one Presbytery of all Korea gave way to the General Assembly with seven subsidiary presbyteries, and that marked the perfected organization of the indigenous church. Those seven presbyteries have since grown to twenty four. Again, as an expression of the joy of the Church in the great event, a Thank Offering was taken throughout Korea, and three pastors with their families were sent to open a real Foreign Mission work in the Chinese language for the Chinese in Shantung, China. In 1931, the women of the Church sent out a Korean woman missionary also, and she is just completing her language preparation and getting into the work. It is interesting to note that this real Foreign Mission to an alien people was started just 28 years after the first American missionary began work in Korea.

It is particularly because certain new facts have come to light about this Shantung work that this paper is written.

For 22 years, this Foreign Mission work has been carried on in China,

beginning with a small bit of field around the town of Laiyang, 100 miles inland from the harbor of Tsingtau. Three pastors were sent there in 1913, and these first men labored there for five years. Conditions were extremely difficult. Other denominations were in the field, and there was no territorial division. Their equipment was small and experience almost wholly lacking. They did not even have virgin soil upon which to work. They took over three or four small churches from the Chinese presbytery, folks who had been trained in ways different from those of Korea. It was hard for these old Christians to understand the new ways which our men wanted them to adopt. It was easy for our men to believe that "in Rome one should do as the Romans" and conform to the customs heretofore followed in China. It was necessary for the Korean Foreign Board to check and recheck the missionaries to keep them going aright. At one time, they actually asked that the Board send them enough money so that they might hire twenty Chinese evangelists on foreign pay and hurry up the founding of the Church. The Board held them down and insisted upon Korea policies being enforced. Again and again it sent over a Committee of Visitation to see that its orders were carried out.

It must have been exasperating to those three first men to have their ideas over ruled. One of them broke down in health and came back to Korea and died shortly after. The two others were suddenly presented with an opportunity of getting across to the "land of promise" in America. Opportunity like that seldom knocks twice at any man's door in the Orient. The prospects in Laiyang seemed very uninviting against the glory of that proposal. A fourth man, Helper Kim Pyung Kyoo, not yet ordained to the ministry, was working with them. They turned the work over to him and sent in their resignations to the Board.

When the Foreign Board came that year to report to the Assembly, it was rather a sad report. The Church could hardly have been blamed if it had stopped the whole undertaking and written it all off as a mistake. The Lord was good to the Church that year, however, and the men on the Board were men of vision and real leadership. They came up with nominations of two proved men known by all of the Church, to take the positions, and they brought Helper Kim back from Laiyang to tell the Assembly of what the Lord had already done in Shantung and of the prospects "bright as the promises of God." Without a dissenting vote, the Assembly accepted the Board's report, appointed the two missionaries and made plans for sending a third. The change in personnel hardly produced a ripple in the work in Laiyang or in the Church's consciousness of its task over there.

The statistics of the work in 1918 were not very wonderful if compared

with those of similar districts in Korea, but, small as they were, it was soon made evident that the Chinese Presbytery and Synod under whom our men had been working, believed that those statistics and the difficult Korea methods which had produced them, were solid and worth encouraging. In 1919, only two years after the change of missionaries, the Synod offered to our men the exclusive responsibility for a population of one million four hundred thousand people in a territory fully 70 miles square. The Shantung Synod turned over to us its properties in that field, some six or seven small churches with a number of schools, and enough baptized believers to make, with those won by our men, 416. That was thirteen years ago. It is doubtful if even the most active evangelistic missionaries in Korea have a very clear grasp of the wonderful things which the Church has been doing in Shantung.

Most Presbyterian Churches around the world, every 20 years or so, publish Digests of the various actions of their controlling Courts. The Korean Church sent out one in 1917. This summer a second one is being published in English and also separately in Korean. Part III of that Digest gives in brief, year by year, the story of the work in Shantung. We cull from that book just a few items which perhaps may show that new thing which has been in process of creation there, and which may show how the Korean Nevius Methods have vindicated themselves in the land from which Dr. Nevius came. It is to be noted that this data is not the mere opinion of anyone. It is based upon actual quotations year by year from the printed Assembly Minutes with page and verse for each item given.

In the Digest items of 1920, we read that, including all of the believers won by our men between 1913 and 1919 and those turned over by the Chinese Church there were 416 baptized and a total adherentage of 515. In 1933, the baptized roll was 1,041 and the adherentage total 1,324. Those had been years of war and turmoil in Shantung with communism and many other things making the work difficult, yet, in 13 years, we find here a net gain in the baptized roll and in adherents also of over 150%, an average yearly gain of 12%.

In the 1920 Digest items, we read that our missionaries found to their surprise that no offerings were being taken in the Sunday worship services of the churches. Private offerings were being taken as the statistics showed for that year a total of ¥ 1,030, but of this, over half (¥ 550) was given for the maintenance of schools, ¥ 300 for buildings and repairs and only ¥ 174 for the maintenance of the church and direct evangelistic work. In 1933, the offerings for buildings and repairs totalled ¥ 673, and for the evangelistic work of the churches no less than ¥ 1,870. That was a gain of over 100% in buildings and a gain of 1075% in the gifts for evangelistic work and church

maintenance. It must have been a very good method that they used to increase those offerings in 13 years to eleven times what they had been before.

Relatively few church plants had been erected and paid for by the Chinese up till 1920. There were only 10 buildings of any sort in the field and one of those, costing ¥ 10,090 had been erected by the American Presbyterian Board. In 1920, we read, however, that when they erected the new church in Laiyang, the Chinese gave ¥ 400. In the 1921 items, we read, "Eight Chinese Christians have become tithers," and again, "The twenty, Christians in Yoo Kwa Chung village have raised money and donated labor and have erected their own church without subsidy." Two years later, the record states that that church was destroyed in some way, and again the Christians built it without help. In the 1924 record, it states, "One Chinese has erected a ¥ 500 building and lent it to the Christians until such time as they may be able to erect a church," also "two churches have raised ¥ 350 each for their Thanksgiving offering." In the 1925 record, it states, "¥ 250 was raised by the Laiyang Church for a bell, also a former backslidden Christian had repented and erected a four kan church with his own money in his village," also "another church, formerly subsidized, has assumed one fifth of its rent and all of the cost of renovating its plant."

In 1922, "one church has bought ¥ 400 worth of land and, using its produce to help, has called a pastor." In 1928, "two more churches erected their own plants, one costing ¥ 300 and one ¥ 480." These are just a few outstanding items in the Digest. They have not yet reached Korea standards quite, but they are on their way in the matter of erecting their own church buildings.

The Korea Mission in Shantung carries on medical work and it has been wholly self-supporting from the day that it began except that we have loaned to the doctors, buildings for dispensary purposes. In 1918, Dr. Kim Yun Sik, a Severance Medical College graduate from Seoul, went across and located in Laiyang city. All thro the Digest record, there is mention of him and his work. On one occasion, the grateful Chinese people of Laiyang had a great sign painted to place on the front of his hospital, and then formed a parade, composed of a large part of the population, and came and presented it publicly. In 1923, Dr. Choo Kyun Chik came from Syenchun and located in Chukmuk. In 1931, Dr. An Choon Ho came from Kyungsang in South Korea and also located there. All have worked with our pastors. It is evident that self supporting medical work can be done in China.

Until 1913, no such thing as a week-long Bible Class was known in Shantung. Our missionaries began in the Korea way with every pupil paying his own way. In 1921, there were 16 classes held and one officers'

class; in 1923, there were 22 classes; 1926, 26 classes and, in 1933, 45 classes. In 1923, a Bible Institute with eight pupils was started. In 1925 it had 15 pupils. In 1933, it had 17 men and 53 women enrolled, a total of 70. Evidently the Korea Bible class system will work in China.

In 1920, the record states, "Altho it is less than two years since our new missionaries arrived on the field, they have been out holding meetings in non-Christian villages and have been listened to by between 300 and 400 people." In 1923, the report reads, "Revivals have been held in many places with a total attendance of over 16,000." In 1927, the statement is "Yi Tai Yung has held great revival services with a total attendance of 50,000." In 1930, we go a step forward as it says, "Chinese Christians have taken the initiative in organizing preaching bands, and one wealthy Chinese has given ¥500 to help finance that work." In 1932, "Pastor Yi, in addition to his regular work, has carried on a special campaign for manual laborers." In 1933, the record states, "There have been revival services in all parts of the field with daybreak prayermeetings and evening services. After the revivals, the Christians formed preaching bands and toured the country around." Evidently Korea's self-propagation methods and personal work methods will work also in China.

And now we come to two crowning items. When our men first went to China, the Chinese Presbytery and the Synod were very suspicious of them and feared that they wanted to start something which would harm or compete with their work. Our men took their Presbytery letters across and joined as full members of the Chinese Presbytery to work under its direction. Even so, the Presbytery was skeptical about Korea methods in China conditions, and did not believe that they would work. They gave us the right of way, however, and kept hands off, and after six years of personal observation on the spot, they put their stamp of approval on it all by offering our men full control of a territory four times as big as they had first assigned to them. Again and again, they have honored our men by appointments within their Presbytery and Synod, and by appointing them as delegates to great meetings in Shanghai, Peking and Nanking. In 1932, they went one step further and offered to set aside our work as a self-governing Presbytery, and that was done in May 12, 1933; just a year ago.

In that new Presbytery, three Chinese pastors sit with our three missionaries, and please note that ONE OF THOSE PASTORS EXAMINED AND ORDAINED BY THE CHINESE PRESBYTERIAN CHURCH IN 1929 WAS A CONVERT OF OUR MISSIONARIES IN THE EARLY YEARS OF THE WORK! The ordination of that man is the supreme fruit of the work over there, and a proof that the methods used have done well.

Twenty eight years from the time when the first American missionary

landed in Korea, this bonafide Foreign Mission work to an alien people and using a foreign language was started. Twenty years from that time, the Korean missionaries had 17 churches, 4 chapels and 20 other meeting places, 41 in all, where only ten weak groups came over to them from the Chinese Presbytery. They have broken down the old methods formerly used in the work, and have substituted the Korea way. A dozen or more buildings have been erected by their Chinese converts without subsidy. A self supporting medical work has been established.

The Bible Class system has been set up and crowned by a Bible Institute. Nearly 1,000 of the present Christians have been won by our men. Chinese Christians have been inspired with a desire to do personal work without pay, and are going out to evangelize their own people. Revival services are attended by tens of thousands of people. When the American missionaries were driven out of China in 1927, our men carried on without a break.

Incidentally these great results have had much to do by way of repercussion in the life of the Korean Church itself, first upon the men of the Church and now upon the women, for the women are getting into the work now as never before. For 36 years, we have had women's work for women, and they started the first missionary society in the Church. In 1928, partly under the inspiration of the Shantung work, they began to get together. In 1928, General Assembly approved their plan for a national society and Presbyterials. In 1933, as mentioned above, they sent a single woman missionary to Shantung. In 1932, they sent one to Manchuria and one to Japan. In 1933, they had Presbyterials formed in 20 of the 24 Presbyteries. In 1933, the women had local societies in 661 churches with 9638 enrolled members and their gifts for all purposes totalled ₩ 5,993 for the year.

In spite of the great fruitage which the Lord has given in Korea with the methods that have been used, there are still skeptics who doubt whether these methods will work in other lands and in different conditions. To them we offer these facts regarding the Korean Mission in Shantung. The Nevius methods were lifted bodily over into a field that had been worked for 60 years by seven different denominations, all carrying on by the "Old Way" in Missions. In 20 years, Korean pastors working alone have accomplished these things. It seems poetic justice that all of this should have happened in the very field from which Dr. Nevius came. Korea owes Dr. Nevius a great debt of gratitude. She has already begun to repay that debt in the land of his adoption, and will pay it increasingly in the years to come. We here in Korea should thank God for the great things that He has done in Shantung.

17. THE FORWARD LOOK

REV. J. GORDON HOLDCROFT, D.D.

If fifty years ago three people and a Book, (neither the Book nor those who brought it then able to speak to the people), could grow into all we have heard recounted this week, with that as a basis for a new departure what should we expect fifty years hence?

If progress, were by arithmetical progression it were a simple thing to predict, by the time the centennial of this Mission be celebrated, a whole land won to Christ. But spiritual progress is not by arithmetical progression, and there are certain disturbing factors in the situation which faces us which will enter into and affect the future. Other factors, while not disturbing, necessarily limit the scope and duration of our operations.

The first disturbing factor is that Satan's kingdom is not so easily overthrown as to lead us to expect this whole land to be won to Christ ere the passage of another fifty years. The history of so-called Christian lands alone is enough to prove that.

The second is the well known fact that the more institutionalized any organization becomes, the more difficult it is for it to continue to be a frank and unfettered evangelistic agent; and evangelism is the cutting edge of any forward missionary movement.

In the third place, there is a spiritual *fact* which we ourselves are too prone to leave out of our reckoning; yet it is a *fact* that we are not sent to win a kingdom, but *to establish a witness*,—a witness to the Deity of our Lord, to His resurrection, to the possibility of redemption from sin, to the reality of the Christian life in the daily walk of the believer, and to the return of our Lord. These three things may be said to constitute our challenge, our task and our hope.

Let me repeat: our challenge is that Satan's kingdom will fight to the last; our task is to keep our organizations and our institutions, even our own individual lives, true to spiritual and evangelistic purposes; our hope is that soon every eye shall see Him and every knee bow to the King of Kings, the Only Potentate, in Whom alone dwelleth Life and Immortality!

As to that challenge, it is very old; it is also very new,—so old that it began in Eden; so new that there is surely to meet us in the future, as there has not met us in the the past, every seductive and subtle sin, every perilous and perverted philosophy of life, every inducement to deny and dethrone God and substitute something else in His place who alone merits all our heart's devotion and the devotion of all hearts!

It is axiomatic that where God works, there the Devil works too. We need no longer greatly to fear the principal foes Christianity met here fifty

years ago,—the grosser sins, the unmoral customs, the frankly animistic and openly idolatrous practices, the ignorances and superstitions. Some of these are already gone forever. Others are going fast. They were enough to hold a simple, unenlightened folk in bondage. We may indeed, for a time see a revival of Buddhism and of Confucianism both in fighting frame of mind, but, when all is said, their day seems done. They are not enough for an educated people; but Satan who has a way of appearing as an angel of light, has changed his tactics, so that in this day and in the near future, Christianity's spiritual foes are not these so much as the following :

1. A secular education in which God is completely ignored, save in the fact that such theories of creation are taught as to leave no room for Him if they be true. That such theories are borrowed from the Occident does not help the matter. There is even the possibility that some of our Mission schools might stultify themselves and all our work in this way.

2. An attempt to promote state religion to the foremost place of outward honor in the lives and thought of at least the influential portion of the populace. We are actually seeing before our very eyes the rise of a new religion which although vague in some of its elements, contains other elements which carry with them a powerful appeal. It is said that efforts are being made to promote these to a plane "higher than any religion." If so, will it not come into conflict with Him who said "Thou shalt have no other gods before me?"

3. A presentation of the material allurements of present day civilization as the chief good for which to strive ;— economic security, comfortable homes, radios, automobiles, mechanical appliances of all kinds, moving pictures, sports, pageants on an extensive scale, in fact all the "artificial stimulations incident to a highly organized civilization." These have come, and are coming in like a flood.

4. That these things cannot be obtained by all the people, only complicates the situation ; there are also present those strangely unsettling ideas drifting in from the North where they have already uprooted a large part of humanity, and have torn up, one might say, all the anchors of life. We in Korea seem in no immediate danger of physical outbreaks. We are in danger of persistent, aggressive, daring propaganda to spread all those ideas of property, of family, of sex life, of religion, of class war, of capital and labor, of godlessness, of stark atheism and war upon God which have made Russia the most godless and therefore the most dangerous nation on earth.

In addition to these, there are other manifestations, different yet to my mind, all opposed to the pure Gospel of God's grace.

1. The first of these is modernism, —a weakness, a treachery, a betrayal in the ranks of our own 'Christian' constituency. Let us make no mistake :

it is far more insidious, more pervasive, more determined in Korea than many of us know.

2. The second is a reinforced, aggressive Roman Catholicism which has put aside, or found inexpedient or impossible the political practices of the old days, but which with its great increase of men and money, with its appeal to the eye, with its claim to antiquity, with its usurpation of the place of the One and Only Mediator between God and man, is a force we have to take more seriously in this country now than for many years. I prefer it to modernism's draining faith of all meaning; I prefer it to Bolshevism's stark atheism and open war upon God, for in its folds a person may conceivably still be found of the Redeemer, may truly find God. We honor this Church for its stalwart stand against modernism but how many are blinded by its perversion of faith, its pagan superstitions! We have in the future to reckon with Roman Catholicism.

3. Then there are those other extremes of which we have seen so many distressing manifestations recently in Korea. Private judgment, private idiosyncrasy and vagary carried to perilous extremes. These cults, by claims to special revelation, special knowledge, special power and privilege, and even to special morality have led many astray. They are a force with which a truly evangelical, loyal Protestantism must reckon.

4. Nothing is sacred to Satan; and we may therefore well ask whether he has introduced a spirit of deadness into our own churches. Certainly the Korean Church has been enlightened, has tasted of the heavenly gift, has been made a partaker of the Holy Spirit, and has tasted of the good Word, and of the powers of the world to come, to an unusual degree. But does emotion still kindle at the thought of God's love and of Christ's perfect work for every believer? Is the old passion for preaching the good news of redemption still strong? Is the Church vitally, vividly, victoriously missionary-minded? Are Bible study, prayer, and a daily walk under the guidance of, and in fellowship with the Holy Spirit, realities in its life; or is it, and are we as a part of it, saying much with our mouths while our hearts are far from Him?

Are our far-heralded principles as universally, as consistently used as we and others have been led to believe? Are we saying more about self-support than we practice? Have we changed or lost sight of our main purpose in our schools? Are our students born-again Christians, in our schools from a conviction that they have a call to serve God and man? Or, are they there for their own advantage? Are all our institutions truly supports, adornments, expressions of the life of the Church, or are they substitutes for it?

I mention these spiritual foes, inner weaknesses, and possible perils not because of fear, but because in any attempted appraisal of the future it is

well to visualize the number and strength of the forces arrayed against God and against His Anointed.

Personally I am not nearly so afraid of the forces outside the Church as I am of those within it, for after all, nothing can ruin a Church of God but its own unfaithfulness; and in considering possibilities it seems to me that the most intimate problem with which we have to deal is the possibility that our own organizations and institutions go, so to speak, the way of all flesh, and lose their evangelical conviction, evangelistic purpose and fervor, for it is true seen again and again in history, that there is great danger of an institutionalized organization becoming very much less than the frank and unfettered evangelistic agent it was created to be.

This matter cannot be settled by a comparison of the immediate productiveness of work by evangelistic means and by other means. This for the reasons that: (1) it is the final result that will determine; (2) every department of the work offers opportunities at least to lead people to Christ and to build them up in Him; and (3), even evangelistic effort largely tends to become institutionalized, and any church may become deaf or even dead to the call of the unsaved all about it!

There is no safeguard against the possibility of failure along this line except: 1. A realization of our primary call; 2. A determined and persistent example; 3. A safe-guarding, so far as is possible, of every institution we have. 4. A determination to abolish every one of our institutions which outgrows its usefulness or departs from its primary purpose.

Can this be done? I do not know. It ought to be possible to realize in ever sharper outline the meaning of the commission which has sent us out, and no missionary has any excuse for not seeking constantly to win the lost; but to safeguard institutions or to abolish those which have outlived their essential usefulness, requires both a wisdom and a courage not frequently seen. Efforts at home and in other places either to safeguard or abolish have not been very successful. The Korea Mission could furnish an example to the world if it would do it.

All this might sound as though I were one of those whose belief it is, that it is ours to bring in the Kingdom of God upon earth. I am not. God's Word as to this is plain: (Acts 15:17-) God, in this dispensation is taking out from among all the nations, a people for His name, and after this He will return, build again the tabernacle of David, which is fallen, and set it up, that the rest of mankind may seek after the Lord. We are simply to maintain a witness, as clear, as strong, as wide spread, as pure as possible, that those whom God has called to life in Christ may also be attracted to it and help maintain it "till He come."

It is not enough to call attention to the hostile forces arrayed against us, to the possible weaknesses in our own organizations and to the divinely limited scope of our operations. We need to think again of the developments through fifty years of the first attempts to establish a Church in this land.

Those developments and achievements may be summarized under seven heads. It remains for us to take up each of these heads and try to forecast what may, what should, take place in regard to each.

First: A Church large, well-organized, wide-spread, well-taught, earnest, aggressive, growing and in general, hopeful. Surely the day is not far distant, may even be said to be almost here, when this Church, already self-governing and self-supporting in large measure, shall also command the full conviction, the scholarship, and the ability to dispense with missionary aid entirely *should that be necessary*. However there will long be room for some missionaries and for some missionary aid, but for how long there is no way of telling.

Second: The same thing may be said in regard to much of our educational, medical, social welfare and publishing agencies and equipment. We have gone sufficiently far along the road to devolution, to see that at no distant date, all responsibility can be devolved upon the shoulders of national leaders. God will, however, hold us to account for the kind of institutions we turn over to them, for these institutions will, in all human probability, establish the standards for the intellectual and spiritual life of the Church for many generations.

Third: To say that the Church is reaching out to develop further its literature is only to say something known to us all. Some Koreans feel that the next revision of the Scriptures must be practically wholly Korean and that they are getting to the place where they may hope successfully to make such a revision. That they themselves are thinking of, and actually writing Bible commentaries, dictionaries, Sunday School lessons and many other books on many subjects, proves that in this line it will soon be only the exceptional missionary who can make any contribution that will be acceptable.

Fourth: The most difficult transfer to make, I fancy, is the transfer of that body of principles and convictions, not as to the facts and truths of the Gospel, but as to the propriety and power of those principles and methods of work which we have found to be God-honoring and fruitful. Let us be very sure that we cannot transfer these principles and methods unless we ourselves actually believe in them with full conviction and really practice them in our work and prove that they are fruitful.

Even at best it is difficult for anyone to draw clear lines of demarkation and still more difficult to hew to the line. Let us not be surprised therefore

if we encounter difficulty in transferring in full some of the principles we have deemed essential, especially those of (1) the adequate instruction of new believers and of children in the facts, truths, meaning and life of the Gospel; (2) the necessity of grounding the whole Church in Bible knowledge and appreciation by regular, consecutive, sustained Bible study at home, in church, and in Bible Class; (3) the necessity of every Christian being a personal worker and of the whole church being missionary-minded; (4) the training of a lay leadership through Bible Institutes and other means in special knowledge, experience and in Christian character; (5) the upholding of a very high standard of spiritual life for pastors and other leaders; (6) an adequate Church discipline; and (7) the principle of a real self-support.

Take but one example, the matter of the unevangelized. There is no question but that the situation of the Korean people at home, in Japan proper and in Manchukuo arouses great interest in the Church, but is the Gospel still preached as the one great boon we have to offer all men? And is the sustained effort necessary to a foreign mission enterprise proving irksome to a part of the Church? Though a Church grow in numbers, self-consciousness and in efficiency as a Church, if these essential principles be neglected not only will its onward sweep be arrested, it will have set its face definitely toward formalism, stultification and decay.

Fifth: There are no real clouds on the horizon in the matter of relations between Korean Christians and missionaries. Certainly there is a growing spirit of self-confidence on the part of our Korean brethren. They must increase and we decrease. We know that and welcome it and in it there is no reason why the cordial, confidential relations of the first fifty years should not continue to the end.

Sixth: As between other bodies and own, for the present I believe the best policy is independence with full respect and regard for all others. *The time is not ripe for formal, organized union*, especially as there is considerable divergence in creed and doctrine which must be the basis for any satisfactory union.

Seventh: As for supporting agencies at home, we have cause for real encouragement in that, in this year of attack upon the whole message and method of foreign missions, in the face of great threatened loss in conviction, morale and in money the church at home has rallied and prevented such disaster. Nevertheless it would seem to be a certainty that future financial support for Korea can scarcely reach the proportions it attained a few years ago. In all probability we must expect to have a smaller personnel also than we have known at times in the past. That is not altogether pleasing, but neither is it altogether a misfortune. Difficult as is the process of adjust-

ment, it has often been proved that there are consecrated hearts and hands which are at the service of those institutions and movements that are doing a really vital work for Christ and for the Church.

In my opinion therefore the time to transfer practically all responsibility in leadership, in government and in support of the work in evangelistic, educational, medical and social welfare lines is upon us. It can not all be done in a year, or ten, or twenty perhaps, but the time is at hand.

That the Church, clothed with such increased responsibility, will go forward to new conquests, new growth, is to be expected. Why should it not be so? Indeed it may be said that the significant development of the past fifty years, demands, great progress along this line in the next fifty as a further development and proof of the Nevius methods.

The question comes therefore, What of the missionary and what of his work? I have already indicated that the missionary will be needed.

As to his work, as to the work of the Mission, it seems to me that there are *five* fields which will be open for some time to come, *if* the King tarries :—

1. The Missionary and the Mission should pre-empt and hold for the new Church those legitimate fields of endeavor and service which the young Church is really unable to occupy or has not vision to see. Such fields there have been in the past, as that of education, medicine, temperance, Bible clubs and many others. There will be such fields in the future also, although not as many. Two words of caution are necessary here. First, whatever be the consequences, there is a point beyond which every Church, as every individual person, must develop its own activities, find its own avenues for expression of its character, and develop, stand still or retrograde, as a free and independent agent.

Second, we need distinctly to guard against the tendency to too much 'specialization'. The call for specialists has been over emphasized in many fields. A missionary who specializes so much, or even loads up with extras, to the point of neglecting his chief business of preaching the Gospel, needs either to forget his specialization or go home.

3. There are always the unevangelized, and probably in this age there always will be. While it would be an unspeakable misfortune if the Church ever came to think of the missionary as the evangelizing agent and of itself as merely the main agent to maintain the areas won, nevertheless one of the greatest calls and tasks that the missionary can face is to go to the people and to the regions beyond, and there are many of both in Korea even yet. If these regions in Korea should be preoccupied, there is a whole new field to the north, Manchuria. To grasp its possibilities requires only a look at the map.

3. In the third place, there is that work which grows out of the direct preaching of the Gospel, the work of founding individual churches. It is the church after all which is the prominent institution. It is the Church we labor to found, to extend, to strengthen. There will long be opportunity for those who can do this work, and often the missionary can see or make opportunities for the establishment of churches which the Korean cannot see or make, although the opposite is also true.

4. A fourth field that will long be open to the missionary is that of Bible teaching. In fact if one wants to become famous today either in Korea or at home, let him really master the Bible and teach it in a way to open up its rich treasures of life. For every one who can qualify there are thousands of eager people in Korea ready to listen. We should definitely prepare for this most essential task.

5. A fifth field there is, one of peculiar attractiveness, of peculiar power. Whether he wishes it or not, whether he is conscious of it or not, the missionary will still be the model for Korean pastors and workers in many things. Let him then become an example in personal devotional life, in closeness of his walk with God, in personal work to win others, in knowledge and understanding of God's purposes in and for the world—in a word, let him be thoroughly furnished in every grace and unto every good work and opportunity. No growth of the Church in numbers, or responsibility, or even in complete independence, can ever close this door to any missionary who wishes to enter it. Indeed we may say that only those who do wish to enter this door are worthy to continue in any capacity.

I have but one word more. To speak truth, there is no strength in our arm, there is no coin in our purse, there is no wisdom in our word, there is no courage in our heart, there is no determination in our will, there is no plan in our mind that is worth one single thing except in obedience to, and in daily fellowship with Him of whom it is said "He shall not fail nor be discouraged till He have established righteousness—the righteousness of God—in the earth, and the isles (and the peninsulas too) shall wait for His law."

Fifty years ago three men bringing a Book came to Korea in confidence that when that undiscouragable and unfailing One said "Go ye into all the world and preach the the Gospel" He knew exactly what was involved and knew too that there would be results. The three have grown to 300,000 or more. Why should there not be 3,000,000 by 1934? if the King does not, in the meantime, come? If the King no longer delays but comes quickly, instead of 300,000 or 3,000,000 we may well expect the whole population after a short sharp conflict to turn to Him, its rightful Lord and Master! "Even so, come Lord Jesus."

DISCUSSION

Ross—The emphasis placed this evening on witnessing has struck home to my own heart. It is not in line with recent books that have been written but I think we have had called to our attention some of the pictures that arise if you do not put witnessing in the place that it was put in the Gospels when the Holy Spirit was in the midst of the apostles. I remember taking up a Concordance and looking up the word and I found on the average that every chapter has reference to witnessing. The Lord has not called us to be apostles and doctors and a lot of other things but to be witnesses. I am glad this paper emphasized that. I think we have struck the right note if we each ask ourselves, whether in educational, medical or whatever work we are in, "Is my life witnessing?" "Am I doing the work of a witness?"

Thompson—Dr. Holdcroft has given a picture of the possible future and a good picture of the work in South China. The Church is everything and the Mission is fast disappearing. A few years ago we used to discuss evangelistic and medical work but now it is in the hands of the Chinese Church and the Mission has only personal relations and property. We feel ourselves in the way of being servants, to the Church. The leaders of our organisation are Chinese as they should be. They lead in every phase of our work. We also follow the Nevius plan in many ways.

Hunt—The Helper System. What is it? The impression I received was that every church should have a pastor or a helper over them.

Moffett—I should say the best thing is to have a pastor. The next thing is to have a helper if he can look after a church. But a helper is not necessary for the formation and development of the Church. Many of our churches were formed and looked after for years by what we called elders who were in process of training for ordination. Many churches were under elders who led in the study of the Bible and received a visit from a helper once in three or six months, or a year. But the idea is to have a pastor for every church.

Campbell—A helper is needed, in my experience. Leave them without a helper and the Church goes down. Give them a helper and the Church revives right away.

Crothers—As I look forward I see the Mission decreasing and the Korean Church increasing. I think there is one place where we can get a peep into the future and that is by seeing the work the Korean Church has been doing in China. I would like to hear from Dr. Clark about the Korean work in China.

Chairman—It is not possible in the time at our disposal. This could be read after the meeting if wanted. (See No. 16)

18. MISSION SURVEY

REV. T. STANLEY SOLTAU

In looking over the 50 years of the Mission's history, or even the past 25 years only, one is amazed by the tremendous changes that have taken place in every department of the work. These are reflected in the great changes of personnel in the Mission itself; in the development of the Church with which the Mission is connected and in the new types of work which have come into being and which are making our statistical sheets increasingly formidable affairs and add to the difficulty also in tracing over a long period any one line of activity in its statistical form. Then too, with the large figures with which we now have to deal, owing to the size of the Church, and the great many different individuals who are concerned in the gathering of the statistics, the degree of accuracy is likely to be lessened; nevertheless I believe that the figures which I am about to present to you are substantially accurate, although I would warn you in advance that in certain items they will not agree with the statistics either of our own Mission or those prepared by the General Assembly of the Korean Presbyterian Church. I will now proceed to the matter of the Survey itself.

Christian Forces in Korea. As here shown, the Presbyterian Church of Korea is second in numbers only to the Roman Catholic Church which occupies first place with 127,643 full members. (See figures given in Federal Council Prayer Calendar 1934). I understand however that this number includes all baptised infants and those who have at any time been connected with the Church and this seems to be corroborated by the Annual Report on Administration of Chosen 1932-33, compiled by the Government—General of Chosen in which the total number of Roman Catholic believers is given as 76,806 while that of Presbyterians is listed as 211,442. For a basis of comparison, if we should include the 23,885 baptised infants in the Presbyterian Church in the full membership column, it would give us a body of almost exactly the same size with 127,187 members of which 103,302 are adults. The various denominations in order of size are as follows:—

						<i>Full Members</i>
Roman Catholic Church	...	...	...	...	...	127,643
Korean Presbyterian Church	...	...	...	...	...	103,302
Methodist Church of Korea	...	...	...	...	...	19,555
Salvation Army	...	...	...	...	...	6,927
English Church Mission	...	...	...	...	...	6,548
Seventh Day Adventist Mission	...	...	...	...	...	3,084
Oriental Missionary Society	...	...	...	...	...	2,332
Russian Orthodox Mission	...	...	...	...	...	168
Total	...	...	...	...	...	<u>269,559</u>

The Korean Presbyterian Church. The Korean Presbyterian Church is a body containing 103,530 adult baptised members (1933), 2,604 meeting places, with 3,230 Sunday Schools and a S. S. enrollment of 290,798.

On the basis of adult baptised membership, the Northern Presbyterian Mission, among the 4 missions cooperating with the Korean Presbyterian Church, has the major portion of the work within its territory, in which reside 73,657 of the members, or 71.1% of the entire baptised roll. The membership connected with the various cooperating missions is as follows:—

Northern Presbyterian Mission	...	...	73,657	71.1%
Southern Presbyterian Mission	...	...	13,750	13.3%
United Church of Canada Mission	...	...	8,591	8.3%
Australian Presbyterian Mission	...	...	7,532	7.3%
			<u>103,530</u>	<u>100.0%</u>

I append the following figures prepared by Dr. Koons in his capacity as Statistician of the Federal Council of Protestant Missions, showing the proportion of the work carried on in connection with this Mission in comparison with that of the whole Korean Presbyterian Church and that of the Federal Council which includes the Korean Methodist Church also.

Meeting-Places.	Communicant Membership	Added during Year.	Sunday Schools.	S. S. Enroll.	Church Contrib.	Mission Force.
Pres. Church.	2,604	103,053	9,840	3,230	280,798	¥ 931,581 317
Federal Council.	3,584	122,539	12,844	3,811	341,006	¥1,167,650 470
N. Pres. Mission.	1,540	73,183	6,944	1,828	99,609	¥ 667,015 153
Percent. of Pres. Ch.	59%	71%	70%	58%	69%	72% 48%
Percent. of Federal Council.	48%	60%	54%	48%	58%	57% 32%

Station Fields. The figures given for population are those furnished by the station statisticians and there is some question as to whether they were all taken from the same census. In any case the increase in population has been much greater in some station fields than in others, which is to be expected owing to the constant movements of the population due, among other things, to the migration to industrial centres in Korea and in Japan proper and also to previously unoccupied agricultural areas.

The populations are as follows:—

Sinpin (including N. Manchuria presbytery)	300,000
Kangkai	351,660

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Syenchun	800,000
Pyengyang	1,000,000
Chairyung	659,000
Seoul	610,000
Chungju	510,000
Andong	...	...	...	...	...	...	...	700,000
Taiku	...	...	...	...	...	...	...	1,500,000

The total for which the Mission has assumed responsibility is 6,521,660. This shows an increase of 387,000 over the figures given for the population five years previously. During the five years between 1925 and 1930 the Korean population of the entire country increased from 18,543,000 to 19,686,000—a little less than one million.

The numbers of baptised members and Christians in each station's territory are as follows;—

Station.	Bapt. Members.	Christians.	Number of non-Christians in pop. to every Christian.	
			1933	1928
Sinpin,	2,186	5,187	58	50
Kangkai,	3,519	10,423	34	44
Syenchun	20,783	62,624	13	16
Pyengyang	20,932	45,300	18	19
Chairyung,	10,152	22,848	28	18
Seoul,	3,815	9,746	63	109
Chungju,	1,401	5,022	102	121
Andong,	3,625	10,336	68	114
Taiku,	7,740	20,691	77	105

This gives an average of one Christian for every 33 non-Christians in the territory for which the Mission has assumed responsibility.

The above figures show a decided gain for every station save Chairyung and Sinpin. In the former case the reported increase in the population, which is 200,000 has been more rapid than the growth of the Church in that section, while in Manchuria, owing to the extremely unsettled conditions during the past few years many churches have been broken up and the members have fled to other sections of the country where it has been impossible to keep in touch with them.

Five years ago the four southern stations all reported less than one Christian to 100 of the population. This year Chungju is the only one that remains in that class, with one Christian to 102 of the population, but at the same time it is the only one of the four stations which reports an increase in the population.

Mission Force. Looking at the mission force at five year intervals,

the peak was reached in 1924 although actually it came a year or two before that time. Since then there has been a decrease which although not nearly so startling as we feared at one time that it would be, will in all probability continue for some years to come, especially in view of a considerable number of prospective "honourable retirements" during the five years which the Board, from present indications, will be in no position to replace.

As was pointed out by an authority on Missions while recently passing through this country, with growth and development of work and building up of institutions, there is a strong tendency for the "cutting edge" of active evangelism to become less effective, as workers are drafted off into other forms of work; this in turn results in a slackening of the growth of the work and a corresponding loss of power throughout the Church. This will be the danger increasingly in our Mission and one against which we must be ever on guard.

Mission Budgets. Those who are interested in statistics and especially those of a financial variety will probably find a good deal of information in a careful study of some of these figures. Just as the peak has already been reached and passed in the matter of the Mission Force so also in the case of the Mission's budget, more and more the Korean Church will be taking over the financial burdens involved in carrying on its life and work.

Perhaps the outstanding feature is the Educational item which grew from ₩ 10,900 or 19% of the entire budget in 1914, to ₩ 14,594 or 22% in 1919, ₩ 32,527 or 32.5% in 1924, ₩ 60,840 or 43.7% in 1929 and then has dropped to ₩ 42,200 or 35.36% in 1934.

The Harkness Fund, in Evangelistic Class, has been of tremendous help both in the maintenance of the Bible institutes, which were in financial straits owing to the exhaustion of the Milton Stewart funds, and also in the carrying out of various forms of forward evangelistic work. As a result, many missionaries have spent more time in preaching in unevangelized villages, many more tracts have been distributed and the Church has been stimulated to make greater efforts in the work of the proclamation of the Gospel.

Church Constituency. There has been a very regular development in the progress of the Church. We may look forward to marked increases in the near future and a more rapid development than we have witnessed for a number of years unless something quite unforeseen occurs to arrest it.

The Christian constituency was defined as composed of communicants, baptised infants, catechumens and others known to be Christians.

Baptised infants numbered only 406 in 1903 since when there has been a steady increase as the following figures indicate: 1903—406; 1908—2,807; 1913—4,700; 1918—9,254; 1923—10,932; 1928—12,244; 1933—17,026.

The number of catechumens is of course a very variable quantity and the number at any given time is an excellent gauge by which to judge of the spiritual condition and evangelistic fervour of the whole Church. The number recorded in 1933 was 25,980 which is the highest that been known in the entire 50 years of the Mission's history, although in 1911 there were 25,948, only 32 less. It is of interest to note that during the history of the Mission the number of catechumens has exceeded 20,000 on only a few occasions; from 1909 to 1912, the four years of the great Revival, that number was maintained and was only reached again in 1922 and later in 1931, 1932 and 1933. The Forward Movement which has now been in operation for three years and which resulted in the distribution of over one million copies of the Life of Christ in 1933, is undoubtedly one of the chief reasons for these high figures in recent years and the results of that intensive evangelistic work will probably begin to be seen clearly in the baptised roll beginning with the present year, 1934. In any event, 1933 closed with the largest numbers recorded in the entire history of the Mission, in the two classes of people (baptized infants and catechumens) from which the baptised roll draws new life and we should confidently expect therefore that during the next few years, we shall see a very marked increase in the total communicant membership.

Turning to the communicant roll we find that at the close of the first 13 years of work, in 1897, the baptised membership was just 1,000. During the next 8 years it increased at the rate of 1,000 a year so that in 1905 there were 7,576 communicants. In the following 4 years during the revival it grew to two and one half times its former size reaching 25,705, just 25 years after the first missionaries had arrived on the field. From 1909 to 1914 there was a gain of 21,747 or 86% making a total of 46,804.

Thus the tremendous impetus of the Revival had begun to wane by 1914 and the next five year period showed a great slowing up in the rate of progress. Immediately after the Independence Movement in 1919, there was another period of activity and growth ending in 1924 which year marked the beginning of six "lean years" during which time the Church remained practically at a standstill in so far as the number of communicants reported is concerned.

Happily this period of being in the "doldrums" ended in 1929 and we are now once more in a period of growth and advance which though not spectacular, is nevertheless encouraging and, with the special emphasis that is being placed on work among the children and young people and the many efforts being put forth along lines of Bible study and the training of the new converts, a firm foundation is being laid for the Church of the future.

Church Organization. Thirty years ago (in 1903) there were no

Korean pastors (the first ones being ordained in 1907) and but three sessions with but five ordained elders. By 1933 there were 294 active pastors, not including 43 who were no longer in the active work of the ministry; the three sessions had grown to 755 and the little group of five elders had become a company of 1,801.

The numbers during those years at five year intervals are as follows:—

	1903	1907	1912	1918	1923	1928	1933
Pastors (active)	0	7	53	136	173	221	294
Elders,	5	50	116	621	983	1269	1801
Sessions,	3	42	134	322	463	614	755
Unorganized.							
Groups,	320	757	1135	879	949	696	796

Up until 1928, while the number of sessions continued to grow, the number of unorganized groups steadily decreased and it seemed as though their respective positions would be reversed. There was ground for fearing that the churches were so busy in getting organized and consolidating the ground already won that they were not pressing into unoccupied territory and unevangelized villages with the zeal that had formerly been so characteristic. However during the last five years a new energy has been manifested and not only has the number of organized churches continued to increase at just the same rate as before, but in spite of the groups which have been thereby transferred from the column of unorganized groups to that of sessions, (141 in all), so many new groups have been established that the number in the unorganized column has been increased by just 100.

Sunday Schools. In looking up the statistics in Sunday Schools I was surprised to find that 20 years ago there were no columns for Sunday Schools and Sunday School pupils in our Mission's statistics, and so I can present figures for the same for the last 15 years only. This fact is in itself an interesting bit of evidence as to the way in which our own thinking has changed in regard to the importance of that particular form of church work. Of course it was understood from the very beginning of the work in Korea that every member of the Church would certainly attend the morning sessions at which the regular Sabbath School lessons were studied, but there was no systematized attempt made to grade the children into classes according to their age, etc.

Between 1918 and 1923 the number of adult pupils apparently dropped from 92,604 to 76,685. During the five year period (1923-28) there was a slight increase in the total enrollment, which has shown a very rapid increase since then and a very phenomenal rise from 141,202 to 213,385, a gain of 51% from 1928 to 1933.

While referring to the Sunday school work, I must not forget to mention the Extension Sunday Schools, which I believe offer one of the largest opportunities before the Church today, both for forward evangelism, for reaching out into untouched homes and villages, and also for providing a form of church service and activity for the very large number of young people in the churches today who are anxious to do some definite Christian work, but have as yet no definite responsibilities or tasks committed to them. A tremendous field of opportunity for this kind of work lies around every church.

In 1928, twenty one such Extension Sunday Schools were carried on with an enrollment of 1095 and 147 teachers. In 1933 the number of such schools had increased to 90 with 2416 pupils enrolled and 116 teachers.

The Christian Endeavor movement has also shown marked progress during the last five year period. In 1923 there were 54 C. E. societies with a membership of 1798. The next five years to, 1933, indicates that there were no less than 736 C. E. societies with 18,733 members. In many of the country churches the C. E. service is regularly conducted on Wednesday or Sunday evenings.

Bible Conference Enrollment. As has been shown in several of the papers read at this celebration, one of the characteristic features of the work of the Korean Church has been the building up of the great system of Bible Conferences which are held annually throughout the country in both the large city churches and in the smaller country churches and circuits as well. In view of the severe economic depression and the increasing difficulty in making a living, especially among the farming classes which form such a large percentage of the entire population and also of the Church constituency, a fear has already arisen in the minds of some that perhaps the day for Bible Conferences is already passed and that in their place farm classes and instruction in improved agricultural methods should be given which would enable the Christians to improve their means of livelihood and thus be the better able to meet their responsibilities in supporting their churches and church schools. While quite ready to recognise that such classes and instruction have a legitimate place in the life of the Church, it seems perfectly clear however that that place is not to be found by doing away with the Bible conferences which have been such a marked factor in the growth and development of the Church up to the present; the statistics of the past few years clearly show that in spite of the economic depression with its trail of suffering and want in many parts of the country; the Korean Christians themselves are conscious of their need for just such blessing and inspiration as is afforded by these conferences for Bible study and evangelism.

From 1913 to 1929 the total number enrolled in these conferences during

any one year exceeded 75,000 only once, in 1918, while it reached 72,000 in 1914 and 1925 and was over 70,000 on four other occasions, in 1916, 1917, 1918 and 1922. Beginning in 1930 however a marked change is noticeable. A very marked increase in the Bible conference enrollment began at that time growing to a total of 113,226 in 1933. This not only is the highest number enrolled in any one year during the history of the Mission, but with one exception when in 1914 for every 100 communicants in the Church 156 were enrolled in Bible conferences, it is the largest enrollment in proportion to the church membership, being 153% of the same.

The figures for the past 21 years are as follows:—

	<i>Communi-</i> <i>cants</i>	<i>Bible Conf.</i> <i>Enroll.</i>	<i>Percentage of</i> <i>Membership Bapt.</i>
1913	42,913	47,484	111%
1914	46,804	72,947	156%
1915	47,090	61,045	129%
1916	49,554	71,987	145%
1917	52,665	71,830	136%
1918	53,141	76,081	143%
1919	52,500	71,830	137%
1920	52,420	58,744	112%
1921	53,705	65,255	121%
1922	56,909	70,855	125%
1923	60,018	68,694	113%
1924	64,476	68,225	106%
1925	62,550	72,110	112%
1926	65,891	69,113	105%
1927	61,758	55,160	89%
1928	62,925	60,831	97%
1929	65,234	63,317	97%
1930	64,437	72,705	115%
1931	66,834	98,541	131%
1932	77,145	100,859	131%
1933	73,693	113,225	153%

This makes a grand total enrollment during these 21 years of 1,510,838. Estimating the average conference as lasting for 6 days it would be the equivalent of 1,000 people studying for 24 years and 8 months!

Bible Institutes and Enrollment. Coincident with the increase of attendance at Bible conferences there has been a remarkable increase also in the numbers of men and women in the Bible Institutes. During the past 15 years the number of institutes has grown and now each of the nine stations has its institute each year both for men and for women. In addition to these

there is the Women's Higher Bible School in Pyengyang which is open to graduates from the regular station institutes and which is already filling a very important place in the work of the Mission and of the Church. In some of the stations Junior Bible Institutes have been successfully opened for girls who, having graduated from lower school are too young to attend the regular women's institutes but are anxious to receive regular instruction in the Bible.

In Pyengyang city and other parts of the country the Bible clubs under Rev. Francis Kinsler are growing by leaps and bounds. Organized only a very few years ago among the children of families too poor to send them to school, these clubs give systematic instruction in the Bible. story telling, etc., with physical exercises and practical application of the principles of Christianity. Already these have an enrollment of about 2,500 children who are being transformed, under the leadership of students from college and academies, from little street urchins and potential hooligans into well behaved children, familiar, not only with many of the Bible characters and doctrines but able to sing hymns about them and tell their history in an interesting way to others and conduct meetings in an orderly manner.

The following figures taken from the 1932-33 Federal Council Statistics will show what a tremendous field for Bible institute work there is among these unsalaried officers of the Church:—

Unsalariated Church Officers. (Men and women)

	N. Presb.	Whole Presb. Church
In charge of local church work,		
Leaders, elders deacons,	10,699	15,384
In charge of smaller units	1,451	1,609
S. S. teachers	18,252	26,104
C. E. officers etc.	<u>4,010</u>	<u>5,620</u>
Net total allowing for those who		
are listed more than once,	21,510	32,360

Twenty years ago the enrollment in the institutes which was very evenly divided between the men and the women was 502 and the numbers at five year periods since then are as follows:—1913—502; 1918—868; 1923—1,099; 1928—1,059; 1933—1,664.

As might be expected the great increase in the contributions of the Church followed about 8 to 10 years after the great increase in its membership. It takes some time of education and experience in the Christian faith before a man's religion works down into his purse.

Beginning with 1927, the effects of the economic depression began to make themselves felt in the giving of the church, in spite of the effective Stewardship campaigns which have been carried on.

Taking the total number of communicants and the total contributions of the Church at five year intervals over a period of 35 years, the average gift per capita was found to be as is indicated below. The amount spent in the local churches for primary education introduces a problem inasmuch as in certain cases in these amounts, have been included the income from fees received in the church schools and also gifts received from what are not strictly church circles. On that account it was thought wise to make two lists of figures in one of which the "Education" item is included and in the other it is not.

Average per capita giving based on communicant membership.

Total Contrib.			Excluding "Education."		
1898	₩	2.12	...	...	₩ 2.12
1903		.96	...	...	.76
1908		6.05	...	...	3.62
1913		3.28	...	...	2.55
1918		4.24	...	...	2.98
1923		11.17	...	...	7.76
1928		13.36	...	...	9.56
1933		9.15	...	...	6.04

The annual contributions of the Korean Church are shown in comparison with the Annual Mission Grant and the Annual Board Appropriations for the Chosen Mission during the same length of time. A distinction in terms must be kept in mind; the Board makes annually a grant to the Mission which is distributed each year by the Mission to cover the expenses of missionaries' itinerating and other forms of evangelistic work, literary assistants, house repairs and in the subsidies in aid of the mission hospitals and educational institutions. The total Board appropriation is much larger, as it includes, in addition to the Grant expended by the Mission, all missionaries' salaries, children's allowances, furlough travel, and sums appropriated for property items- in short, all monies used from Board funds on behalf of the work of the Chosen Mission. Over these latter items the Mission has no control when once the money has been appropriated. The Board's whole appropriations during the 50 years of the Mission's history, (including 1934) has amounted to the sum of \$ 7,974,668.01. The tremendous drop from \$ 355,000 in 1932, to \$ 266,000 in 1933 and to \$ 189,000 in 1934 enables us to understand something of the pressure which the Board has been facing owing to the decrease in receipts.

A comparison in the three items during five year periods gives the following results and shows how the Korean Church has risen to meet her responsibilities for the work:—

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	Church Contrib.	Mission Grant.	Board Approp.
1904-08	₩ 295,912	₩ 206,926	₩ 1,000,402
1909-13	654,821	206,925	1,606,896
1914-18	820,907	312,075	1,742,334
1919-23	2,619,829	430,319	2,891,950
1924-28	3,526,207	654,206	3,641,582
1929-33	3,778,025	736,758	3,458,508

This means that for every yen which the Mission spent in its annual grant and which the Board appropriated during these same periods of time the Church in Korea raised the following amounts;—

	For ₩ 1.00 of Mission Grant.	For ₩ 1.00 of Board Appropriation
1904-08		₩ .29
1908-13	₩ 3.16	.40
1914-18	2.66	.47
1919-23	6.09	.90
1924-23	5.39	.97
1924-32	5.12	1.09

The above figures show that there has been a steady increase in the sums raised by the Church as compared with those appropriated by the Board and during the last four years (1929-1932) the contributions on the field more than equalled the sums sent out from America. In regard to the Mission grants, since 1919 the Church has raised more than ₩ 5.00 for every yen which the Mission has spent on the field, although during the last four years, while both sides have increased their giving, the additional amounts which the Mission has been enabled to put into the middle schools has more than equalled the increase in giving of the Korean Church, which has been feeling the economic depression in common with churches in other lands.

Primary Education. From early in its history the Mission has taken the position that the responsibility carrying on its own lower schools for the children from Christian homes rests with the Church, and accordingly has never used funds in any large amounts to aid these schools and in 1933 cut off the one remaining small subsidy which it had been giving to a school of that grade. In the face of the educational standards and requirements which are set by the Government and are constantly raised, the Church is having a very difficult time in maintaining its schools and the number of them has been much reduced the past fifteen years.

Beginning with 1908, a little over 26 years ago, there were 457 Church lower schools with 9,315 boys and 2,165 girls enrolled. The figures at five year intervals since then are as follows;—

	No. of Schools.	Boys.	Girls.	Total.
1908	457	9,315	2,165	11,480
1913	402	8,012	1,769	9,781
1918	359	9,096	2,948	12,044
1923	400	17,234	5,793	22,027
1928	243	11,031	5,578	16,609
1933	178	12,187	4,648	16,835

Of these schools some are now recognised by the Government as POTONG or "common schools" while others are not up to the Government's standard and therefore have not received such recognition. Those schools which are content to carry on without being "recognised" by the Government as "common schools" must always pay the price of being much less popular in view of the difficulties in the way of their graduates who desire to take further study in schools of an advanced grade which are recognized by the Government. On the other hand there is a much greater freedom in the matter of teaching the Bible as a part of the curriculum and in making attendance at the chapel exercises compulsory.

During the last five years, while the number of these church lower schools has continued to drop there has been a slight increase in the number of students enrolled and we perhaps may hope that the decline in such has been definitely checked and that the remaining schools may be able to continue and consolidate their position by securing larger numbers of students and by receiving additional assistance from Korean sources to carry on for many years to come. The Government is in no way opposed to such schools and in many places aids them with small monetary grants to enable them to purchase improved equipment.

In the field of "pre-school" education the Church has taken a leading part in the establishment of kindergartens which are proving very popular throughout the country. In 1923 they first appear in these statistics and at that time 14 were reported with an enrollment of 1,049 almost evenly divided between the boys and the girls. By 1928 the number had increased to 69 with 1,420 boys and 1,337 girls and in 1933 there were 72 kindergartens with 1,868 boys and 1,778 girls, a total 3,646 children. They are doing much to make up for deficiencies in home training and it is interesting to see that the number of girls in attendance is thus far keeping almost even with that of the boys and as such, is another indication of the new place which woman is coming to occupy and which she will firmly take in the next generation in this country.

Academy Enrollment. While the lower schools have suffered heavily due to the many Government Common Schools which have been established in recent years, owing to the generous support received from friends

in America through the Board, the Mission has thus far, but only with great difficulty it is true, been able to maintain its eight academy program, which it has always deemed necessary for the education of church leaders from among our own Christian constituency. While several Korean academies established in the early days, were forced to drop out because of insufficient backing from the Church, within the past ten years others have been established by the presbyteries and are being maintained by a great deal of sacrifice on the part of the Koreans who are interested in them. In the academy enrollment, the students in the Korean Church academies in Kangkai, Pyengyang and Chairyung are all included. The figures are as follows :—

	<i>Schools</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
1908	10	503	165	668
1913	6	836	367	1,107
1918	6	908	426	1,334
1923	6	1,891	645	2,536
1928	7	1,481	509	1,990
1933	7	2,291	632	2,923

Academy Finances. The rapidly mounting cost of the academies has for many years been a great source of anxiety to the whole Mission and to the Board as well, and while those in the schools were quite as anxious as any to keep down the cost as much as possible, in the face of the governmental regulations and requirements and the desire to maintain schools at a high level so as to be able to secure and maintain the much desired "designation basis," it seemed impossible to do much to keep in check the ever mounting expenses. However in the five year period between 1928 and 1933 there has been a decrease of just over ₩30,000 in the sums allocated to the schools by the Mission and that in spite of the fact that during that same period the annual cost has increased by almost ₩6,000, so that it means that the Korean Church and public, either directly with gifts or indirectly through the fees paid by the students are now carrying an additional burden of almost ₩26,000 annually in the maintenance of these institutions, and there is reason to believe that in the near future they will be ready to take over an increasing proportion of this very heavy burden.

A glance at the following figures will enable one to see clearly the way in which the expenses have grown and are being met :—

	<i>Rec'd from Mission</i>	<i>Total Used</i>	<i>Percentage</i>
1913	₩ 9,756		
1918	16,040	₩ 31,553	50.8%
1923	36,924	129,259	28.5%
1928	64,236	143,564	44.7%
1933	44,944	149,296	30.1%

Cost of Middle School Education. The careful survey made of all 8 academies in preparation for the Educational Conference held in Dec. 1933, furnished the material which enables us at a glance to visualize the cost of educating a student in our Mission academies and the proportion of the expenses which is borne by the student himself and how the remainder is met.

It will be noticed that in the boys' schools the cost per student is remarkably uniform for three schools in Seoul, Pyengyang and Syenchun, while the school in Taiku shows to a disadvantage owing to the small enrollment of students due to the school at that time having failed to secure "designation." Since then, happily, designation has been granted by the Government-General and the enrollment is rapidly increasing year by year with much larger entering classes than formerly, so that the cost per student is being proportionately lowered. Due to the Girls' school in Pyengyang being the only one of the girls' academies that has secured "designation" it has a decided advantage over the others in numbers enrolled while the Syenchun school though carrying on a reduced course and thereby markedly cutting down expenses, has been able to keep up its enrollment to 152 and so has kept the cost per student at the remarkably low figure of ₩52.32 per year. The average cost per student in the various schools works out as follows:—

		<i>Boys' Schools</i>	<i>Girls' Schools</i>
Syenchun	... ..	₩ 65.30	₩ 52.32
Pyengyang	... ..	65.28	67.13
Seoul	... ..	62.83	125.30
Taiku	... ..	89.64	97.47

An analysis of the incomes of the schools shows that the cost is met as follows:—

		<i>For Boys</i>		<i>For Girls</i>	
From Mission budget	... ..	₩ 23.97	34.3%	₩ 22.04	32.6%
„ Student Fees	... ..	35.36	50.7%	37.18	55.0%
„ Korean Gifts	... ..	1.96	2.8%	2.37	3.5%
„ Sundries	... ..	8.52	12.2%	6.02	8.9%
Total Cost	... ..	₩ 69.81	100.0%	₩ 67.61	100.0%

Medical Finances and Treatments. I have included figures only from the six station hospitals in Kangkei, Syenchun, Chairyung, Chungju, Andong and Taiku, inasmuch as the institution in Pyengyang and Severance Hospital in Seoul are both union hospitals in which our Mission is cooperating with other missions.

Patients. During the past 20 years the number of inpatients treated in

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these six hospitals has remained at a very uniform rate, varying between 1,344 in 1918 and 2,313 in 1930 and reaching a high point of 2,448 in 1933.

Turning to the number of outpatients, high numbers were reached in 1918 and 1923 which years recorded 50,458 and 55,363 after which time there was a continual decrease until 1933 when the number treated suddenly rose to just double that of the previous year.

It was impossible to ascertain the numbers of treatments given in previous years so I have only recorded those of the last five years. There was a phenomenally high record in 1930 when the number sprang from 45,569 of the year before to 106,563 and then dropped again to 54,574 the year after. Apart from this unaccountable spurt the figures have shown a steady increase with 66,551 in 1933 the highest for a long time. This shows that in spite of increasing competition from the government and private hospitals throughout the country the Mission hospitals are more than holding their own in the confidence of the people.

	1913	1918	1923	1928	1929	1930	1931	1932	1933
In-Pat.	1566	1344	2167	2050	2071	2313	1775	2200	2448
Out-Pat.	28986	50458	55363	19251	24957	17915	17015	15969	30080
Treatments				36027	45569	106553	54574	47837	66551

In turning to the financial side a very encouraging and healthy feature of the work is seen in that just as in the academies, while the cost of carrying on the work has grown by leaps and bounds with the increase in prices of drugs, more expensive equipment etc., the mission grant for medical work has remained about the same and the additional cost has been borne by the patients so that the medical work has made great strides in the direction of self-support. It is to be remembered that in presenting these financial statistics the salaries of the foreign doctors and nurses are not included.

	<i>Mission Grant</i>	<i>Field Income</i>	<i>Total Expenses</i>	<i>Percent met by Mission Funds</i>
1913	6,732	15,774	22,436	42.6%
1818	4,974	34,691	40,102	12.4%
1923	5,987	49,845	75,444	7.8%
1928	9,630	80,955	92,776 ?	10.4%
1929	11,009	84,524	88,613	12.4%
1930	9,734	103,233	142,524	6.8%
1931	10,996	70,331	82,848	13.3%
1932	9,206	84,321	100,877	9.1%
1933	8,368	115,604	125,498	6.6%

These figures show that while in 1913 the Mission grant met 42.6% of the total cost of maintenance of these six hospitals, in 1933 the grant accounted for only 6.6% of the cost.

In the Union Christian Hospital in Pyengyang and the Severance Hospital in Seoul the size of the work which is being carried on may be judged from the following figures:—

PATIENTS

		<i>In-Pat. Days</i>	<i>Out-Pats.</i>	<i>Treatment</i>
1928	Severance Hospital	35,144	22,472	73,011
	P. Y. "	<u>13,927</u>	<u>13,132</u>	<u>34,548</u>
	Total	49,071	35,604	107,559
1933	Severance Hospital	39,191	15,628	53,544
	P. Y. "	<u>15,939</u>	<u>13,363</u>	<u>39,397</u>
	Total	55,130	33,991	101,941

FINANCES

		<i>Missions' Grant</i>	<i>Fiela Income</i>	<i>Total Income</i>
1928	Severance Hospital	₩ 125,579	₩ 126,621	₩ 252,240
	P. Y. "	<u>9,100</u>	<u>68,332</u>	<u>77,432</u>
	Total	₩ 134,679	₩ 194,993	₩ 329,672
1933	Severance Hospital	₩ 106,035	₩ 107,147	₩ 213,182
	P. Y. "	<u>8,700</u>	<u>94,324</u>	<u>103,024</u>
	Total	₩ 114,735	201,471	316,206

While mention has been made of the fact that the patients pay for a much larger proportion of the cost of treatment than formerly, that does not mean that the poor have no way of receiving treatment in the mission hospitals. In 1933 the six Mission hospitals reported as doing ₩34,000 worth of charity work and the two union hospitals in Seoul and Pyengyang as doing ₩67,000 worth, a total of over ₩100,000 during the year.

In every institution direct evangelistic work is carried on and four hospitals report 1,498 decisions to believe having being made by the patients.

D. V. B. S. and Summer Bible Schools. This movement which began in 1922 with the organization of the first Daily Vacation Bible School in Syenchun under the leadership of Miss Jane Samuel has had a remarkable growth and is still spreading throughout the whole of Korea. In recent years these schools have been changed both in name and character to Summer Bible Schools with a correspondingly stranger emphasis on the teaching and memorizing of Scripture.

Beginning with the one school in 1932 with five teachers and 190 pupils the movement has grown so that in 1933 connected with this Mission alone, 540 schools were organized in which 3,926 teachers voluntarily taught

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without receiving any remuneration and a total of 63,723 pupils were enrolled. But this does not tell the entire story for as the result of that one school being started in Syenchun the work has spread into other Missions and churches and the grand total for 1933 was 838 Summer Bible Schools in Korea, with 6,786 volunteer teachers and with not less than 97,229 children enrolled as pupils.

The statistics in the early years were not carefully kept by Missions so I will give the figures for the entire movement indicating where possible that portion which was connected with our Mission :—

<i>Schools</i>			<i>Public</i>			<i>Teachers</i>		
<i>Total No.</i>	<i>N. P.</i>	<i>Mission</i>	<i>Total No.</i>	<i>N. P.</i>	<i>Mission</i>	<i>Total No.</i>	<i>N. P.</i>	<i>Miss</i>
1922	1	1	100		100	1		1
1923	41		3,000			154		
1924	96		11,000			790		
1925	256		24,677			1,960		
1926	311	97	29,403	8,707		2,246		826
1927	189	140	17,450	12,689		1,583		994
1928	411	210	35,832	18,528		2,688		1,332
1919	459	189	38,763	16,211		3,130		1,308
1930	601	256	67,193	20,716		4,160		1,718
1831	958	345	100,485	38,785		6,190		1,212
1932	1,071	431	101,768	44,415		6,532		2,781
1933	938	540	97,228	63,723		6,686		3,926

To mention some of the details of that portion of the work carried on by the Church with which our Mission is connected and in which I have included the schools conducted by the students of the Women's Higher Bible School in Pyengyang and two thirds of the schools conducted by students in the Presbyterian Theological Seminary. These schools represent an expenditure of ¥3,792 which was provided in most cases by the churches in which the schools were held. Over 15,000 of the children who studied were non-Christians and a total of 8,938 professed to make a decision to believe. This of course is only a comparatively small part of the results ; not only were many of the children from non-Christian homes brought into contact with Christianity and heard the Gospel for the first time, but many of their parents and other members of the families have been touched and interested and if this report were complete it would no doubt record a number of new groups which have been brought into existence through the earnest efforts of the many students and young people who gave so freely of their time and strength during their school vacations. Had these teachers been paid as day labourers at the rate of 60 sen per day during the 10 days of the schools it would mean an outlay of over ¥23,000 in

their salaries alone, a sum which might justifiably be added to the total contributions of the Korean Church.

College Education. I was unable to secure the information from the Severance Union Medical College in time to include it in this study which therefore is concerned only with the Union Christian College in Pyongyang and the Chosen Christian College in Seoul.

The enrollment of students has shown a consistent and rather rapid increase, growing from only 36 in 1918 to 491 in 1933. The Chosen Christian College was established in 1915 prior to which time the Union Christian College held the field alone. Both schools are showing a healthy development as evidenced by the large increase in the number of students enrolled during the last five years.

In finances, as is to be expected, the major part of the burden of the cost is at present borne by the cooperating Missions who will probably have to continue to do so for some time to come, and this responsibility will be one of the last which the Korean Church will be able to take over. Here as in all educational circles, the cost has been greatly increased in recent years, having more than doubled in the last ten year period. However an encouraging feature here too is the fact that with the rise in the cost there has been a great increase in the size of the field income which has doubled during the last five year period while the grants from the Missions show a slight falling off.

	1908	1913	1918	1923	1928	1933
Total Enroll						
U. C. C.	36	50	59	110	96	187
C. C. C.			96	131	236	304
Total	36	50	155	241	332	491
Total Expenses.						
U. C. C.	¥21,429	¥30,100	¥42,082	¥64,509	¥72,019	¥87,030
C. C. C.			98,909	62,055	136,652	158,693
Total	¥21,428	¥38,100	¥140,881	¥125,564	¥208,671	¥245,723
Field Income.						
U. C. C.	684	444	2,900	12,005	11,522	26,430
C. C. C.			840	3,803	37,397	60,725
Total	¥ 684	¥ 444	¥3,740	¥15,808	¥48,919	¥87,155
Grants from all Missions.	1908	1913	1918	1923	1928	1933
U. C. C.	¥20,745	¥29,656	¥39,182	¥51,494	¥60,497	¥60,600
C. C. C.			98,069	¥58,253	¥99,245	¥97,968
	¥20,745	¥29,656	¥137,251	¥109,747	¥159,752	158,568

KOREA MISSION JUBILEE

1934

FINDINGS

1. THE PLACE OF THE SCRIPTURES.

We record the conviction that the unique and dominant place given to instruction in the Scriptures has been the outstanding factor through these fifty years in the evangelization of Korea. Our Commission being to proclaim the supernatural revelation of God's Plan of Salvation from sin and Redemption through Grace, the Mission believes that the Bible should have the pre-eminent place in all our work.

2. BIBLICAL INSTRUCTION.

The very large development of the system of Bible Classes and Conferences and the short term Bible Institutes in every station have been a prime factor in the conservation of the Church and in its extension.

3. SELF-SUPPORT.

It has been accepted that the establishment of the Church as the God-given instrument for the proclamation of the Gospel is the responsibility of the Mission, but that the financial support of the Church is the responsibility of the Church itself. Self-support is a basic factor in the establishment and proper development of the Church and its institutions, but self-support does not necessarily mean that no Mission money should ever be used. Mission financial aid may be given in such limited ways as shall foster and not hinder the principle that ultimate responsibility for the erection of its buildings, support of its pastors, and running expenses, rests upon the Church.

4. STANDARDS OF CHRISTIAN LIVING.

We believe that Scriptural standards of Christian living should be asserted and maintained and that those coming short of these standards should be dealt with sympathetically but without lowering the standards. A distinct break with the world and with non-Christian beliefs and practices and careful observance of the Lord's Day should be required with a public avowal of faith.

5. EVERY MISSIONARY AN EVANGELIST.

We believe that every missionary would have a distinct evangelistic assignment of work and that those especially designated as evangelistic missionaries should not confine their efforts to work among established

churches but should also have definite plans for forward evangelistic effort.

6. MISSIONARY SPIRIT IN KOREAN CHURCH.

We believe that the missionary spirit in the Korean Church should be stimulated and that the whole influence of the members of the Mission should be exerted in maintaining the Foreign Missionary activity of the Korean General Assembly and of the whole Church.

7. MISSION EDUCATIONAL WORK.

We believe in the principle of, "The Gospel for the people and education for the Christian," as a guiding principle helping to determine the purpose and purview of Mission Educational Work, which is to be Christian Education for the Church and not secular education for the public.

8. MISSION MEDICAL WORK.

We reassert our conviction that Medical Work should be continued and should be of a high professional order. We rejoice in the measure of evangelism successfully developed in our hospitals and record the conviction that all of our hospitals should continue to make provision for bringing the Gospel message to all patients and also for encouraging the whole medical and nursing staff to do personal work in presenting the Gospel, they having unusual opportunities to make a plea for acceptance of Christ. We believe that thus the Medical work becomes a great factor in the extension of the Church.

9. CHRISTIAN LITERATURE.

Christian Literature is one of the great agencies in developing the devotional and spiritual life of the Church. The Mission regards the production of a well-written, strongly evangelical, up to date, Christian Literature as of primary importance in the present stage of development of the Christian movement in Korea. In view of the fact that non-evangelical literature is being widely offered to our Christian constituency, the evangelical character of the literary output of all our agencies should be carefully guarded. In order to meet the need for the publication of distinctly evangelical literature larger support should be secured for the Christian Literature Society and for our Mission's representative on the General Assembly's Board of Christian Training.

10. SOCIAL SERVICE.

The Mission realizes the seriousness of the many and far reaching social problems which we are facing throughout the land and suggests that the members in each station seek to acquaint themselves with these

problems and endeavour to awake responsibility for more active effort

11. CHRISTIAN RELIGIOUS EDU

We recognize the importance of which should be distinctly Christian for all such agencies, the supreme duty of each individual to a definite acceptance of development of character in Him.

In the inception and development emphasize the responsibility of the

12. WOMEN'S WORK.

Deploring the inferior position in distinct women's work for women adequate instruction and opportunity

13. COMITY.

We believe that our efforts in nation of strife, competition, and difficulties of cooperative work, we should be encouraged wherever possible. We reaffirm our belief in the gradual division of territory between the that every effort should be made to

14. DEVOLUTION OF MISSION

Rejoicing in the independent status and its response to the principle of and more the government, control, tions should become the responsibility readiness to transfer these institutions as proves to be possible and wise of this we favor the appointment of Directors of these institutions.

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32, last 3	1910
55, line 11	Hong
169, heading	Christian

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to awaken the Korean Church to a sense of its
ative effort to remedy these conditions.

IOUS EDUCATION.

importance of religious education, the content of
tly Christian. We urge a unified program
e supreme motive of which should be to lead
inite acceptance of Christ as Saviour and to
in Him.

l development of the Christian life we would
ity of the Christian family.

r position accorded Oriental women, we believe
k for women in order that they may receive
opportuunities for leadership.

efforts in Comity have resulted in the elimi-
tion, and waste, and although we recognize the
e work, we believe that the spirit of comity
herever possible to the advantage of the work.
in the great advantage to the work of the
ween the denominations and we are convinced
be made to maintain it.

MISSION INSTITUTIONS.

pendent self-government of the Korean Church
inciple of self-support, we recognize that more
t, control, and support of the Mission institu-
e responsibility of Church and we record our
se institutions to Korean control just as rapidly
and wise and desired. To the accomplishment
pointment of Korean members on the Boards of
ution.

ERRATA

As printed	As corrected
1910 and 1900	1901 and 1909
Hong Nai Sa	Song In Sa
Christian Government	Christian Movement

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